THE

LIFE

OF

POPE CLEMENT XIV.

(GANGANELLI.)

The SECOND EDITION,
REVISED, CORRECTED, and ENLARGED.
Carefully compared with the
THIRD EDITION publiſhed at PARIS,
BY
The MARQUIS. CARACCIOLI.

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MDCCLXXVIII.

BRITISH MUSEUM

The AUTHOR's

PREFACE,

Prefixed to the Third Edition.

HISTORY, which is deſtined to conſecrate the memory of great men, glories in inſcribing in her annals the Pontiff, whoſe life I write. In him we ſee a Pope diveſted of all prejudices, and diſclaiming all groundleſs pretenſions: a true Father of the Faithful, he carries them all in his boſom, without excluding from his charity even thoſe, who refuſe to acknowledge him for their Head.

THERE is no neceſſity of exciting the admiration of the public towards GANGANELLI: Truth herſelf has taken care to make him known in a manner the moſt advantageous and moſt glorious. His Actions, his Letters, his Words have been carefully collected, ſince nothing that regards great men is ever forgotten.

SCARCE was GANGANELLI raiſed to the chair of St. PETER, but his praiſes were echoed on all ſides. GENEVA and LISBON, LONDON and PARIS joined in beſtowing on him the greateſt encomiums. While a private Friar and while a Cardi-

a nal,

nal, he gave ſuch manifeſt proofs of his learning, ſweetneſs of temper and humility, as to gain the hearts of all, give the higheſt idea of his perſon, and to raiſe the greateſt expectations from his future adminiſtration.

THE ſucceſs perfectly correſponded with theſe expectations of the public, and never did EUROPE ſee a Pope more eſteemed and beloved. He fully anſwered the wiſhes of the Potentates, by ſhewing himſelf their real Father and Friend: and, as the Archbiſhop of *Paris* expreſſes it in his mandate for the *Jubilee* on the exaltation of that Pontiff, "He *is* a Paſtor "after God's own heart, whoſe learning "and virtues were a pledge of future "bleſſings to be expected from his reign."

CLEMENT lived, with the greateſt ſerenity of mind, in the midſt of ſtorms, and all the tempeſts to which he was expoſed, only ſerved to make his wiſdom and intrepidity ſhine forth with greater luſtre.

HE ſaw Death, as the dawn of that Eternal day, which had ever been the object of his wiſhes; and which rendered him ſuperior to all the evils of this life.

IF he ceaſed to be mortal, it was only to to live again in the hearts and minds of all, leaving behind him the moſt precious footſteps of a well tried charity, and of a perfectly enlightened Religion.

SEVERAL particulars relative to his birth and education were wanting, when the firſt Edition of his life was publiſhed, but which are inſerted in this, as ſo many intereſting Anecdotes. There is a pleaſure in knowing great men from their cradles, and in following them throughout the courſe of their life, like thoſe ſtately rivers, whoſe very ſources engage our attention, and whoſe ſtreams become more majeſtic in proportion to their diſtance from their fountain-head.

I HAVE retrenched ſome doubtful facts, I have ſubſtituted others well atteſted, and have taken what pains my ſlender talents would allow me, to give this work the perfection it merits.

SUCH A PONTIFF, no doubt, deſerved a different Hiſtorian; but all great men have not a *Carachio* to draw their portraits. Beſides, their own actions themſelves ſufficiently ſhew them, without ſtanding in need of an excellent pencil. CLEMENT XIV. has rendered himſelf illuſ-

illuſtrious by ſuch, as it is ſufficient to mention, in order to raiſe an Eternal Monument to his memory.

THOSE, who hereafter ſhall dare to attack his reputation, will become the ſerpent of the fable, who thought to gnaw the file in pieces by biting it. The man, whoſe Elogy is pronounced by Religion itſelf, has nothing to fear from ſlanderous tongues *.

* Ab auditione malâ non timebit. *Pſ. cxi.* Vulg.

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THE

LIFE

OF

POPE CLEMENT XIV.

IN that long Succeſſion of Sovereign Pontiffs, which has continued without interruption from the time of St. PETER to our days, and is to be perpetuated to the end of time, ſome, in ſpite of the diſorders inſeparable from human nature, have diſtinguiſhed themſelves by the moſt eminent virtues; others, in the midſt of the ſhocks and revolutions, which agitated empires, have ſignalized themſelves by the moſt refined policy; but CLEMENT XIV. is one of thoſe, who ſhewed the moſt extraordinary wiſdom and firmneſs of mind.

IT is of ſingular importance both to the Prieſthood and Empire, that a faithful picture of the life of this great Pope ſhould be handed down to poſterity. His ſucceſſors will learn from his

conduct to ſupport their own rights, and to reſpect thoſe of the Potentates; to do honour to Religion, without blending therewith any perſonal intereſt of their own; to maintain a juſt equilibrium between the Court of ROME, and the *Catholic Powers*.

EVERY thing is wonderful in the life of CLEMENT XIV. from his birth to his death. It is a chain of circumſtances, more or leſs remarkable, but all directed by a ſupreme Intelligence, who makes the moſt trifling occurrences contribute to the accompliſhment of the greateſt deſigns.

IT was not foreſeen, when he was born in the ſmall town of St. *Arcangelo*, near *Rimini*, that he would become SOVEREIGN PONTIFF in the moſt critical and tempeſtuous times; that all the Catholic Powers would applaud his exaltation; that become a *Friar* of the FRANCISCAN order, he would utterly aboliſh the order of St. IGNATIUS, which in power and credit ſurpaſſed all the other Regular Communities: but ſo it was reſolved in the eternal decrees, and therefore circumſtances, revolutions, even the obſtacles themſelves, were to concur to the realizing theſe ſingular and memorable events.

THUS was the eighteenth Century to ſee another SIXTUS-QUINTUS in the Chair of St. PETER, who, leſs ſevere, but more intrepid, ſhould aſtoniſh the whole univerſe.

GANGANELLI was of a Gentleman's family, originally of St. *Angelo* in *Vado*, a ſmall Epiſcopal city in the Eccleſiaſtical ſtate, where his Father

Father practiſed Phyſic. He had an elder brother, who died at the age of nineteen; and two ſiſters, one married at *Pezzaro* to the Sieur *Tebaldi*, the other at *Verruchio*, to a Gentleman of the name of *Fabri*, who has three ſons now living.

HE was born the 31ſt of October 1705, in the little town of *Arcangelo*, in the Dioceſe of *Rimini*; and the 2d of November he was baptized in the church of St. *Agatha*, and named JOHN-ANTHONY-VINCENT. He was intruſted to the care of one *Urſula Brocchi* for the ſpace of two years; and was only three years old when he loſt his father. His mother (MARY MAZZA, daughter of a Doctor of law of *Pezzaro*) then went firſt to *Verruchio*, and afterwards to *Monte-gridolpho*, where ſhe put him under the care of *Jerome Fanti*, his firſt maſter, who kept a ſchool there, and who is ſtill alive in this preſent year 1776.

ONE day, whilſt playing with ſome children of his own age, he violently thruſt a bean up one of his noſtrils. This accident was attended with ſuch conſequences, that he was near undergoing a very painful operation, when a proper topical application reſtored him to health.

HIS *Mother* at this time often complained that he took no ſhare in the ordinary amuſements of his companions; and her only comfort was, that ſhe never ſaw him without a book in his hand.

In 1713 he was ſent to *Rimini* to ſtudy under the Jeſuits; and it is ſtill remembered there, that having one day, by chance, torn his maſter's gown, the good Father ſaid to him (undoubtedly without foreſeeing what was afterwards to come come to paſs) "what will you "do to us hereafter, if you already begin to "tear our clothes?" A Pariſh-prieſt, who was very fond of him, uſed to ſay, that "he "never allowed him time to put any queſtions "to him, ſo ready was he to aſk them him-"ſelf." The Latin tongue ſoon became his delight, and he began early to ſpeak in that language to ſuch as would anſwer him in the ſame.

At twelve years of age he addreſſed a compliment of his own compoſition to the Biſhop of *Rimini*. The Prelate was extremely pleaſed with it, and ceaſed not repeating, ſeveral times over, theſe words: "Oh! Here is a child, "who will one day be of great ſervice to religion."—Sublime ſouls do not ſhew themſelves to the world like the reſt of mankind.

What induced his mother to take him from the Jeſuits, and to place him under the care of the Fathers of the *Pious* or *Charity-ſchools* at *Urbino* is not known. He went thither in the year 1720, and ſtudied Rhetoric under Father *Troglioni*.

At that time Father *Ganganelli*, a Cordelier, and his ſecond couſin, taught Theology in the Convent of the *Conventual-Minors*; on this occaſion he contracted a friendſhip with thoſe Religious

ligious, which probably gave birth to his desire of taking the habit of that order. He often went to their Church, and frequently approached the sacraments. He had chosen for his Confessor the Prebend *Vincenzi*, a man who saw Religion in great, and gave an elevation of souls to all under his direction.

THE young GANGANELLI, tho' ever modest, was of a cheerful, merry disposition; and would sometimes in a jest say to his school-fellows who blamed him for being too studious: "Let me alone, I know what I am doing. "I study hard, because I am one day to be a "Cardinal." All the scholars sought his friendship; but he entered into no particular intimacy with any, except with *Peter Seraphini*, who is still living, and *Philip Paltroni*, a Gentleman's son of *Urbino*, who were examples to the whole College for their talents and virtues. They were frequently together, their discourse was on grave subjects, and their litterary exercises such as might enable them one day to become men of learning.

THE YEAR 1723 was the Epocha of his executing the design he had formed of embracing the rule of St. FRANCIS. He was warmly pressed to embrace the secular ecclesiastic state of life, and to renounce his project of taking to Religion; when he cheerfully answered thus: "If it be Piety that prompts you, you must "own, that it shines forth, in an eminent man- "ner, among the disciples of St *Francis*: or if "it be Ambition, where can it be gratified

" better, than in an Order, which made the " fortunes of a SIXTUS-QUARTUS and a SIX- " TUS-QUINTUS?"

HIS Mother grieved with the thoughts of loſing her only ſurviving ſon, did not give her conſent, till after taking the advice of a Capuchin-Nun of the little town of CASTELLO, who lived in great reputation of ſanctity, and who adviſed her not to oppoſe his deſign. It was on the 17th of May 1722, and in the Convent of *Urbino*, that the young GANGANELLI took the habit, being then ſeventeen years of age.

HIS firſt ſetting out in the cloiſter gained him every heart. He appeared there with that holy liberty, which characterizes the children of God, and carried with him thither that air of candour and cheerfulneſs, which denotes a cloudleſs and undiſguiſed ſoul. Then it was he took the name of *Francis-Lawrence*.

EVER a friend to his duties, ever an enemy to all trifling devotion, he ſerved God, as a Father who is beloved, and not as a Maſter, who is dreaded.

THE ſtate of a Novice was no more reſtraint to him, than that of a profeſſed Religious." "I " am never more at liberty (often uſed he to " ſay) than when I have ſome duties to fulfil, " becauſe I take a pleaſure in doing every thing I ought to do."

HE accuſtomed himſelf betimes never to anſwer but with propriety and preciſion. " His " repartees are ſmart (would his ſuperiors " ſometimes

"ſometimes ſay): but then they are ſo ſen-
"ſible, that it is impoſſible to take offence at
"them."

HE was afterwards ſent to *Fano* to attend the Theological Lectures, and it was there he gave ſuch ſatisfaction to the Audience, by ſuſtaining a *Theſis* in the place of one of his Schoolfellows, who had been taken ill, that he gained the greateſt applauſe.

IN 1728 he was called to ROME by Father *Baldrati* his General, where he underwent a long and rigorous examination, which merited him the greateſt eulogiums, and the honour of being aſſociated to the College of St. *Bonaventure*.

HIS PROFESSOR was the celebrated ANTHONY LUCCI, afterwards nominated to the Biſhoprick of *Bovino*, who died in the odour of ſanctity, and is on the liſt to be beatified. He, on a particular occaſion, in the midſt of all the ſcholars, ſaid to GANGANELLI, clapping him on the ſhoulder: "Go on, my lad, purſue your "ſtudies; for you have a head fit to wear the "*Tiara*.

HIS courſe of Theology being finiſhed, he received the Doctor's cap from the hands of Father *Conti*, then General, the 29th of May, 1731, and was nominated Profeſſor of Philoſophy at *Aſcoli*, where he ſtayed till the 6th of Auguſt, 1734. While there he made his Scholars, both Secular and Regular, ſuſtain public *Theſes* with general applauſe; he ſhewed himſelf all along an humble, prudent, affable Re-

ligious, as void of ambition as of vanity; as zealous for Religion, as he was in earneſt to make it beloved.

His Scholars have often related, that many times they found him, early in the morning, ſleeping over his books in the ſchool, or at his prayers in his Cell; that he inſpired them with a love for ſolid piety; and that, in order to form their minds, and hearts, he would often walk out with them, and entertain them on the ſubject of the *Belles Lettres*, the ſciences and manners.

On occaſion of the feſtival of *Chriſtmas* he gave ſpiritual exerciſes, and pronounced on the ſubject of that ſolemnity two of the moſt pathetic and eloquent Diſcourſes. In conſequence of this he had the honour of preaching the Panegyric of St. *Reparata*, and of being enrolled a Citizen of *Aſcoli*.

He was afterwards ſent to *Milan* to teach Theology; and from thence to *Bologna*. It was in this latter City, that his adventure with an agreeable French *Petit-Maitre*, juſt arrived from *Lyons*, happened. Ganganelli was remarkably fond of all ſtrangers, but more particularly of the French. "Even their very levity, "ſaid he, pleaſes, and amuſes me. They have "ſomething ſeducing in their manner and air." Meeting therefore the young perſon abovementioned in the Cloiſter, he was thus addreſſed by him: "It is really, Father, for want of "ſomething elſe to do, that I am walking "here; for I deteſt *Monks*." "Perhaps, Sir, "ſaid

"ſaid Father GANGANELLI, you may like them "better in the Refectory; and if ſo, I intreat you "to come with me, and take a little refreſh-"ment." He accepted of the offer; they entered into converſation; and the young man was ſo well pleaſed with the wit and behaviour of the *Friar*, who had ſo kindly entertained him, that he ſtayed two months at *Bologna*, on purpoſe to have the pleaſure of often ſeeing him; and, by his perſuaſion, returned to his relations, from whom he had fled, and by whom he was tenderly beloved. Father GANGANELLI advanced him a ſum of money to carry him on his journey, and rendered him every ſervice, a good friend could do him.

NEVER was he heard to complain; he was never known to cabal. Equally a ſtranger to the intrigues of the Cloiſter, and to worldly concerns, his only pleaſure was to confine himſelf within the bounds of his duties and his obligations. His Humility ever ſecured him againſt ambition: he took no intereſt in the promotions made in his Order at the time of elections: "The change of ſuperiors, ſaid he, "is of ſmall concern to me, as the Rule is "never to change."—The Rule was the compaſs by which he always ſteered, and it was the only way to reliſh ſolitude, and to be ſenſible of the ſweet pleaſure it affords.

MOREOVER, to take no part in the different factions, which, but too often, diſturb Religious Communities, nothing more is required than to be fond of ſtudy: and it is well known, that

that the love of knowledge hath always been kept up among the *Friar-Minors*. Whether we conſider them as *Conventuals*, or as *Obſervatins*, (that is as enjoying poſſeſſions, or as having none) they have been conſtantly ſeen, from the time of St. *Bonaventure* to this day, opening to themſelves a luminous tract in the career of ſciences.

THE Roman Purple, the Sovereign Pontificate itſelf, with which ſeven of their members have been decorated, depoſe in favour of their talents. According to the *Dictionaire Encyclopedique*, whoſe teſtimony here cannot be ſuſpected; "The *Cordeliers* have had at all times "very great men among them; and, at this "day, they diſtinguiſh themſelves, more than "ever, by virtue and learning."

ONE may, on this ſubject, likewiſe run through the *Bibliotheca Franciſcana*, lately publiſhed by a Spaniſh Friar, in three volumes in *Folio*. It contains a multitude of writers, who have rendered illuſtrious the Order of St. *Francis*.

GANGANELLI could not fail to increaſe the number. His vaſt and eaſy genius graſped every ſubject, and they were only play to him.

STAYING any longer at a diſtance from the Capital was not judged adequate to his merits. His ſuperiors therefore haſtened to call him back to *Rome*, to ſettle in the convent *of the Apoſtles*, and to teach Theology in the College of St. *Bonaventure*, founded by SIXTUS-QUINTUS.—He was then thirty-five years of age.

HE

HE filled this poſt, not like a perſonage merely decorated with the honours of Doctorſhip, but like a man of learning, whoſe leſſons threw the brighteſt light on the moſt obſcure ſubjects. It was at this time that his Director detained him at *Rome*, which he wanted to quit, telling him in expreſs terms, "that God "had great deſigns with regard to him."

I would here ſpeak of the *Theſes*, at which he preſided with great applauſe, had not the age an averſion to whatever any way relates to the ſcholaſtic method. An exact and nervous ſtyle, intereſting queſtions, a conciſe ſyllogyſtical method of reaſoning, announced to the public his rare talent at forming Doctors. There are found ſome of theſe in almoſt every city of *Italy*, who owe to him their reputation and ſucceſs. While he reflected on them his own knowledge and genius, he rendered them bright men, and capable of teaching with the greateſt reputation. This appeared in his Diſciple, Father *Martinelli*, whom he cauſed to ſuſtain a *Theſis* dedicated to St. IGNATIUS of *Loyola* in 1743, and who has ever ſince greatly diſtinguiſhed himſelf.

BUT what completed his glory, was the teſtimony which Father *Berti*, an *Auguſtinian* Friar, bore to his learning. That celebrated Theologian, enraptured to hear Father GANGANELLI, in the heat of a diſpute concerning a *Theſis*, over which he preſided, refute, in ſo victorious a manner, the moſt ſubtile and the moſt captious objections, cried out! "*Rome*! Felici-

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"tate thyſelf for having ſo great a man within "thy walls." It ſeems, this ſame Father *Berti* was the perſon, who had pointed out to him ſome propoſitions in a *Theſis* of his, which were accuſed of *Moliniſm.*

THOUGH GANGANELLI was expoſed on the brighteſt theatre of the world, aſſociated by his rank, as well as merit, to the firſt Univerſity, he ſought only the ſhade of the cloiſter, and deſired only to live unknown.

BUT his talents diſcovered him in ſpite of himſelf: and if he became not *General* of his Order, it was owing to the obſtinacy, with which he conſtantly refuſed that dignity. He uſed to ſay to the *French* Religious of his Order, who in different Chapters were for giving him their votes: "I conjure you not to vote "for me, but to vote with me." * He was apprehenſive, no doubt, that the place of *General* would drag him from his books; and as he was extremely aſſiduous at the Choir-duties, he added, "If you put me in office, I ſhall "never appear there again." But as he was univerſally eſteemed and beloved, he gained the ſuffrages for thoſe whom he thought the moſt capable of governing: and all implicitly abode by his deciſion. When he was Procurator-General of the Miſſions, he transferred the College, which his Order had at *Aſſiſium*, to *Rome*, in order to train up Religious for the foreign Miſſions. And theſe are ſo many proofs,

* Non ſitis pro me, ſed ſitis mecum.

that

that Father GANGANELLI had no reaſon to complain of his Brethren, as has been falſely given out.

WHEN he found himſelf ſpent with labour, ſome eaſy chat, ſome book of amuſement, or ſome ſolitary walk, reſtored to him the elaſticity he ſtood in need of. From time to time he would go, and converſe with himſelf in the garden of the *Capuchins*; and there it was (if any credit may be allowed to a popular tradition, or we may be permitted to give into the marvellous) that a certain brother *George of Virterbo,* dead ſome time ſince in the odour of ſanctity, caſting himſelf at his feet, to beg his bleſſing, ſaid to him, "It is in conſideration of "what you are one day to be, that I humbly "beg your bleſſing. For you will be Pope; "and after reigning as long as SIXTUS-QUIN-"TUS, you will die a violent death, and will "not open the Holy Gate."

THIS may be fact; but it is ſtill more certain that writers at all times have taken a pleaſure in filling the lives of great men with ſome ſingular paſſage or other, as if their merit were not a ſufficient title to gain them eſteem both with their Cotemporaries, and with Poſterity.

ALTHOUGH GANGANELLI did whatever he could to ſet up a barrier between the public and himſelf, his Cell was the rendezvous of the Learned, of Princes, of Cardinals: for it muſt be ſaid to the honour of the *Romans,* that they ſeek out merit, wherever it is to be found: and that the *Grandeurs,* as well as the *Eminen-*

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ces themſelves, make no difficulty of ſtooping to honour ſcience and virtue.

THERE is not a Religious man in *Rome* of any note, who doth not receive, from time to time, a kind and affectionate viſit from ſome Cardinal or other; and it is to this mark of diſtinction, that the noble emulation, which animates the different Communities in *Italy*, is owing. *Benedict* XIV. once ſaid to the Cardinal *de Rochefoucault*: "The reaſon why the "Religious Orders have degenerated ſo much "in moſt kingdoms is, that they are underva-"lued, inſtead of being properly employed: "but if people could be brought to decorate "with the honours of the Epiſcopacy ſuch as "diſtinguiſh themſelves by learning and piety, "they would find in cloiſters men of the "greateſt talents and virtue."

IT was in the reign of that immortal Pope that GANGANELLI was made a *Conſultor* of the *Holy-Office*, a place of importance at *Rome*, which requires a great extent of knowledge, when it is filled with diſtinction; and which ſtill beſtowed a brighter luſtre on the perſon, who owed that place to the choice of the great LAMBERTINI.

THIS POPE preſided in perſon at the General-Chapter of the *Conventual-Minors* in 1721; and GANGANELLI, by the appointment of his ſuperiors, pronounced the Panegyric of that great Pontiff, in which he ſo far diſplayed his eloquence and genius, that all thought they heard *Pliny* himſelf celebrating the praiſes of *Trajan*.

PEOPLE

PEOPLE ſtill remember that Pope one day putting his hand on F. GANGANELLI's head, and ſaying to the General of the *Conventual-Minors*, called *Cordeliers*: "Make much of this little "brother: I recommend him to you in a very "particular manner*."

IT is generally known that the *Congregation* of the *Holy-Office* (compoſed of twelve Cardinals, ſeveral Prelates, and ſome Theologians of the Religious Orders, who take the title of *Conſultors*) judges of matters of *Inquiſition* and *Hereſy*, although the *Inquiſition* at *Rome* hath long been a tribunal almoſt without life. The Popes, not to depart from the moderation of the Goſpel, connive at faults, which often ariſe only from inconſiderateneſs and prejudice, but which were formerly puniſhed with death both in *Spain* and *Portugal*. And one may with truth affirm, that the Capital of the Chriſtian world is the city above all others, where a perſon is leaſt moleſted on account of religion: there a man breathes that mildneſs and peace, of which the ſupreme Legiſlator ſet the example: there the way of perſuaſion is the only one known. For want of perſuing that method, too often have ſchiſms and ſcandals laid waſte the Church, and cauſed whole kingdoms to revolt from it.

THE confidence every one had in the ſuperior lights of GANGANELLI, obliged him to ap-

* Fate conto di queſto Fratellucio. Vi le recommendo fortemente.

ply

ply himſelf to ſtudies, which had no connexion with his employments. He had thoroughly to examine the queſtions treated of in the different Congregations, thoſe of the *Council of Trent*, of the *Index*, of *Rites*, of the *Government* of the Church, of the *Examination* of *Biſhops*: "And not to decide at random," uſed he to ſay, "I am ſo apprehenſive of committing "a miſtake, that I ſpend three days about "what would require one only, whenever "my advice is aſked on any buſineſs of im-"portance."—More than once did the morning ſurpriſe him with his pen in his hand, when he thought it was only midnight; and eſpecially while buſied in the correction of the Oriental books. Every moment of his life was employed in ſome uſeful occupation. He was ſeen every Saturday in Cardinal *Paſſionei's* Library rummaging the ſcarceſt books, making extracts and writing letters.

ANY other would have ſunk under ſo laborious a taſk: but he allowed himſelf no other relaxation from time to time, than the ſtudy of the *Canon-law* by way of amuſement, a ſcience generally unknown in *France*, known indeed in *Germany*, but thoroughly ſtudied in *Italy* alone; and which is the more neceſſary, as it includes a multitude of objects relative to Religion and Government. Every one knows that it is the Eccleſiaſtical Juriſprudence, compoſed of the Decrees of Councils and Popes, and the Maxims of the Fathers. *Gratian* the Monk, by collecting whatever had a reference

to

to theſe ſubjects, made a memorable Compilation, which he publiſhed in the year 1155.

BENEDICT XIV. had very juſt reaſon to be ſurprized, that there was no ſchool at *Paris*, where a perſon might be thoroughly taught the *Canon-law*; and in this his ſentiments perfectly coincided with thoſe of the *Chancellor d'Agueſſeau*. That learned Magiſtrate one day ſaid to the Superior-General of a reſpectable Congregation: "We have plenty of Theologians, but we want Canoniſts: and if you "have a mind to gain over the Biſhops, who "at preſent behave with coolneſs and reſerve "towards you, ſet up the ſtudy of the *Canon-law* among your young people: they will "be wanted, and you will be conſulted."

BENEDICT XIV. who was more a Canoniſt than a Theologian, often ſent for GANGANELLI to conſult him: "He has an immenſe memory," would he ſay, "as well as vaſt erudition: but what gives a real pleaſure is, that "he is a thouſand times more modeſt, than one "who knows nothing at all: and his cheerfulneſs of temper would make a perſon imagine that he had never lived in retirement." ——This was the way to pleaſe LAMBERTINI, whoſe own diſpoſition was ſo lively, that in ſpite of inquietude, buſineſs, and even the dignity of Sovereign Pontiff, he never ſtopped the flow of his *bons mots*: his wit, ever at his command, was ready money for all that approached him: a ſingle ſally was a relaxation to him after the moſt ſerious labour.

As to Father GANGANELLI, one may eaſily believe, that, giving himſelf up to ſuch profound ſtudies, he had no taſte for the direction of ſouls. He gives a proof of this in a letter he wrote to ſome Nuns, who teaſed him to undertake the care of their conſciences. There might poſſibly be ſomething of vanity in the ſtep they took. More than once have people conſulted leſs their wants, than their ſelf-love, in order to attach to themſelves a Director, whoſe name was famous. They are weak enough to imagine, that the reputation of a man of talents is reflected back on thoſe he directs; and to perſuade themſelves, that by diſcovering to him their defects, they partake of his virtues.

THE refuſal of Father GANGANELLI was expreſſed in theſe terms: "Ladies, and Reverend "Mothers, I have none of the qualifications "requiſite for being your Director. Always "lively, ſometimes blunt, often abſent, per-"petually employed, I ſhall neither have time "nor patience to hear you. Detach therefore "yourſelves from me, I beſeech you; or I will "conclude with making a general confeſſion "of all my imperfections, which will con-"vince you that I am not the Guide you "want. The *Cardinal-Vicar* is acquainted "with ſome heavenly ſouls, who will have the "patience to weigh ſeriouſly your ſlighteſt "faults, and it is to him you ought to addreſs "yourſelves. If you love God alone, you will "think your Rule your beſt Director; and

"your

" your piety will never be pure, till it be di-
" veſted of all ſenſual affections. A truly re-
" ligious ſoul belongs neither to *Cephas*, nor
" *Apollo*, but to JESUS CHRIST alone."

SOMETIME after this letter, he wrote to the Biſhop of *Perugia*, his friend, and concludes thus: " The Nuns have at length deſiſted " from troubling me, after ſending me per-
" haps twenty letters. They never would
" have thought of diſturbing my repoſe, had
" they known how much I am in love with my
" cell, my books, and my labour. If ever I
" quit theſe I ſhall be unhappy. I have made
" a ſufficient eſtimate of the good things of
" this world, to know that there is none great-
" er, than to dwell with God and with one's
" ſelf. You aſk me what I am doing? I think,
" and conſider the thoughts which I have
" hatched, as a little family of my own, which
" keeps me company. A man is never a-
" lone, but when he leaves himſelf, to run
" into company. I like neither noiſe, nor miſ-
" anthropy. I would rather laugh alone, than
" be ſad."—This was tranſlated from the original letters, which the Prelate *Cerati* put into my hands in the year 1758. It was then I learned that his pleaſing manner of converſation was equal to his erudition, and what made him ſo agreeable in company, was his diffuſing a love of virtue, wherever he came.

ONE day going to *Aſſiſium*, to renew in himſelf the ſpirit of the Founder of his Order, who was born and died there, he met a coun-

tryman, whom he made his companion for above an hour. They walked together in a very friendly manner, talking on different ſubjects, when the countryman, after having attended to his diſcourſe, ſaid to him: "'Tis "pity you ſhould be no more than a Lay-"brother," (ſuch he took him to be from his ſlovenly and neglected outward appearance), "for I think, brother, if you had ſtu-"died, you might have become another Six-"TUS QUINTUS. We have his picture at "home, and, methinks, you have all his cun-"ning look."

THE idea of SIXTUS-QUINTUS is ſo deeply impreſſed on the minds of the *Italians*, that even the country-people frequently talk of him, and the very children of the poorer ſort would not renounce the chance of the Papacy for all the gold that could be poſſibly offered them, becauſe they are perpetually put in mind, that SIXTUS-QUINTUS was raiſed from the duſt to the Sovereign Pontificate.

MONSIEUR DE MONTESQUIEU, who was ſo well acquainted both with laws and men, ſaid on this ſubject, "That the modern *Romans* had "ſtill a bud of the genius of their Anceſtors, "and that, by a lucky ſhake, they might again "be rouſed to great men."

IT is ſurprizing that a celebrated Writer, after having declaimed with the greateſt vehemence againſt the folly of wars, and the rage of battles, ſhould ridicule the *modern Romans*, becauſe inſtead of *helmets* and *ſwords*, they have *breviaries* and *mitres*; as if there were no other

other road to glory, but that of arms—But the greateſt wits are often guilty of inconſiſtencies.

I SHOULD be glad to know if a SIXTUS-QUINTUS or a CLEMENT XIV. have not rendered themſelves as illuſtrious, as the Ravagers of provinces have done: and if the manner in which they governed their ſtates be not full as good as that of a mad CHARLES XII. who neglected and abandoned his own people to plague foreign nations, and to bury himſelf in the horrors of death?

GREATNESS of ſoul conſiſts in having noble ſentiments; and that which belongs to ſovereigns, conſiſts in the art of making their people happy.

IT is wonderful, no doubt, that GANGANELLI, who, from his profeſſion, gave himſelf up to ſtudies, which had nothing agreeable or attractive in them, ſhould be able to write ſo many letters on different ſubjects, and all ſo pleaſing and entertaining. Great men ſeem to have two ſouls, one which they apply to the moſt abſtracted matters, another which they pour out in company—ſuch was GANGANELLI. He was ſeen to paſs from ſtudy to converſation, from the didactic to the epiſtolary ſtyle, with the greateſt eaſe. This is a piece of juſtice, which all thoſe who knew him render him, and by which he will merit among the lovers of the *Belles-Lettres*, as well as of Erudition and more profound learning, a diſtinguiſhed rank hereafter.

IT was now time that honours ſhould come and ſeek out GANGANELLI, or rather lay ſiege to him: for violence was neceſſary to make him accept of them. Some juſt Eſtimators of true merit, deſirous to augment the glory of the ſacred College (a body the moſt fruitful of great men) propoſed him to CLEMENT XIII. a Pope full of upright intentions, "GANGA-"NELLI, ſaid they, is a moſt humble, learned "and laborious Religious man: and it would "be doing honour to the Roman Purple to "decorate him with it."

THERE was the more reaſon to ſay ſo, as he diſtinguiſhed himſelf among thoſe of his own Order in the brighteſt manner, both by the ſcholars he had formed, and the Treatiſes he had compoſed on the INCARNATION, on GRACE, and on PREDESTINATION*, which are highly commended, and one day deſigned for the public.

THE SOVEREIGN PONTIFF had no difficulty in determining himſelf to this choice. Beſides that it was making court to him, to propoſe worthy ſubjects; he knew of himſelf, as well as by the favourable notes of his Predeceſſor, BENEDICT XIV. the Conſultor of the Holy-Office, GANGANELLI.

IT was the Pope's Nephew, *Rezzonico*, known by the name of the *Cardinal-Patron*, who ſent for him to the Convent of the *Holy Apoſtles*, and after having aſked him, if he kept regularly to his work, and had nothing to reproach

* See a ſketch of theſe in his Letters, vol. II. Let. cxxxix.

himſelf

himſelf with, ſignified, in a manner fit to intimidate him, that "The Holy Father had "been informed of ſeveral things concerning "him—he declared he had ſome difficulty in "intimating his Holineſs's orders to him, for "fear of ſurprizing him too much—Neverthe-"leſs, that he could not help acquainting him, "that it was the Pope's abſolute—yes, abſo-"lute will and pleaſure, that—at that very in-"ſtant—he ſhould become a Cardinal."

THE concluſion of this broken, and interrupted ſentence, which GANGANELLI did not look for, was to him like the ſtroke of a mallet, which ſeemed to knock him down. He often afterwards ſaid, that from the manner in which the Cardinal expreſſed himſelf, he at firſt believed, that ſome body had prejudiced the Holy Father againſt him, and that he ſhould perhaps be obliged to quit *Rome*. He fell at the Cardinal's feet, and ſaid, quite amazed: "It is not "a falſe humility which makes me declare "to you, that I am no way deſerving of this "honour, but the thorough conviction I have "of my own nothingneſs and imperfections. "I dare proteſt to you," added he, "that this "promotion will do his Holineſs no credit; "that it will diſturb my peace by the envy it "will raiſe againſt me; and that, if the Pope "be pleaſed to honour our Order with the "Purple, there are above ten perſons in the "very Convent where I ſtay, who, on every "conſideration, merit this ſingular favour "much more than I do."

WHEN the Cardinal had anſwered him, that the Holy Father had foreſeen his refuſal, but commanded him, under the penalty of diſobedience, to ſubmit to his will, there was no longer a poſſibility of his ſtanding out; and the MOST EMINENT GANGANELLI, confounded at his elevation, came back, almoſt trembling, to acquaint his brethren with the news. "His HOLINESS," ſaid he, "hath nominated me a Cardinal: but do not you be ſtartled at the ſight of this dignity. I will continue to live among you, like one of you, ever your ſervant, and ever your friend: nor will I ſuffer you to perceive that I have changed my condition."

I had this account from his own mouth, when in the year 1763 I paid him a viſit in the Convent of the *Holy Apoſtles*, and when he related to me the hiſtory of his promotion, which happened on the 24th of September in the year 1759, he becoming then a member of the ſacred College.

THE anſwer he gave Cardinal REZZONICO, who wanted to appoint him an Auditor, a *Maitre d'Hotel*, and a Clerk of the kitchen, was very ſmart. "An Auditor," ſaid he, "being a man whom I muſt intruſt, you will be ſo good as to let me chooſe one I like myſelf: and as to my *Maitre d'Hotel*, and Clerk of the kitchen, Brother *Francis* ſhall fill both thoſe poſts, and be in place of all

"to

" to me; for I am determined to continue to " live like a plain Religious *."

He punctually kept his word, and tho' he, each year, ſpent the twenty thouſand livres which the Pope gives the Cardinals, who are Religious, to keep up the title of EMINENCE, he was not the leſs poor, nor the leſs modeſt on that account. He only quitted his Cell to take an apartment in the firſt Dormitory, becauſe he was often under a neceſſity of receiving viſits from perſons of diſtinction. An Engliſh Nobleman, who frequently viſited him, uſed to ſay, " I can never get a ſight " of CARDINAL GANGANELLI; I only find a " Friar full of humility."

SCARCE was he nominated Cardinal, when CLEMENT XIII. pleaſed with having made that promotion, could not contain his joy, but ſaid to Cardinal *Galli*, while he lifted up his eyes to heaven, " We bleſs God for inſpiring us " with a deſire of decorating him with the " purple, eſpecially as all the people have al- " ready pointed him out as our ſucceſſor †." And true indeed it is, that both the *Romans* and Foreigners thought they ſaw in him the future Pope. The only thing againſt him, was his being a *Regular*, which, in *our* age, is almoſt a certain title to bar a man's promotion.

* Per Credenciere, per Coco, ho il Frate Franceſco, e baſta coſi, volendo ſemper vivere e mangiare da Religioſo.

† La ia nominato il noſtro ſucceſſore.

FURTHER,

FURTHER, the more humble GANGANELLI appeared, the more it was to be apprehended, that he might artfully act the part of SIXTUS-QUINTUS, though a life of 54 years, ever edifying throughout the whole, and ever equally ſupported, might have cleared him of ſuch a ſuſpicion.

THE Marquis d'*Aubeterre*, all whoſe words were weighed, made no difficulty of declaring openly, while he was Embaſſador at *Rome*, that of all the Sacred College, GANGANELLI was he, who beſt deſerved to fill the Papal Throne, and it was in conſequence of the high opinion he had of him, that he intereſted himſelf ſo warmly in his exaltation.

THE ABBE RICHARD expreſſes himſelf with regard to him after the ſame manner in his *Journey thro' Italy;* he ſpeaks of Cardinal GANGANELLI, as of one of the ſharpeſt wits of the Sacred College, a fine phyſiognomy, a man of the moſt pleaſing converſation, and as owing the Roman purple to his learning alone.

VERY ſoon did Viſits of Ceremony, Conſultations, the Functions of a Cardinal, come and interrupt his beloved ſolitude. But he was ever ſuch an Oeconomiſt of his time, that he could find ſufficient to apply to his ſtudies. When he had been taken off from them during the day-time, it was his uſual ſaying, that "the night was a good friend he could "rely on. She will repair the loſs they have "made me ſuffer, by allowing me to have ſome "part

" part of her hours and her ſilence to work " in at my eaſe."

IT was truly a ſight as curious as it was edifying, to ſee Cardinal GANGANELLI, tho' every where ſought after, ſhut himſelf up in his Cell, as much as he poſſibly could, there to enjoy himſelf, and the happineſs of a ſtudious life. Though all to all, and eſpecially to ſuch, as ſtood in need of his ſuperior lights, and his acts of kindneſs, he preferred his books to all company whatſoever. " They are," ſaid he, " my inſtructors, and beſt friends, whom I " ought to hearken to, and be fond of."

BY his care his Library increaſed every day, and therein were found works the moſt profound, and the moſt ſought after.—We commonly form our judgment of a man from the books he reads.

CERTAIN however it is, that *Politics* were never the object of his ſtudies. He knew no other policy, than what he drew from the ſacred books, as appears by the whole tenor of his life.

IT is ſaid that a General of a certain Order coming once to viſit him, left on the table a note of four thouſand Roman Crowns, payable at ſight: but that GANGANELLI immediately ſent it after him, telling him at the ſame time, that " He knew no other riches than poverty; that moreover the acceptance of it " would lay him under an obligation of gra- " titude; and he was reſolved to contract no " engagements."

IT

IT is eaſily ſeen, by the manner in which I relate this fact, that I have not ſufficient proofs either to aſcertain it, or invalidate it. "When "a perſon is diſpoſed to tell only the truth, he "knows how to doubt," ſaid the celebrated *Muratori.*

THE different Congregations, which are ſucceſſively holden at *Rome*, only repeated the Deciſions of Cardinal GANGANELLI: He was the very ſoul and light of them. He ſpoke in them with equal clearneſs and erudition, like a man, who had made ample proviſion of different kinds of knowledge and ideas; and who had firſt principles to go on.

HIS learning was not confined to *Theology* and the *Canon-law*: the *Belles Lettres*, *Politics*, and *ſound Philoſophy*, put him on a level with the age he lived in, and the moſt learned men thereof. Even in his amuſements he knew how to improve his underſtanding, by ſometimes putting queſtions to Artiſts, at other times by running over books capable of embelliſhing the mind. I perceived one day on his table the periodical works, which are printed at *Paris*, *Le Mercure de France*, *L'Année Litteraire*, and ſome publications of the different Provinces: and it was on this occaſion he ſaid to me, "Theſe productions, which I am "immenſely fond of, bring me acquainted "with the French Literature, which I find "indeed much leſs flaſhy than ours, but more "conciſe and ſolid."

HIS

HIS mind made frequent excurſions into foreign countries, to repreſent to its ſelf the genius, cuſtoms, and manners of nations. He would talk with an *Engliſhman*, like one who had lived in *London*; with a *Frenchman*, like a traveller who had ſeen *Paris*; with a *Ruſſian*, like a *Curioſo*, who had ſcrupulouſly examined *Peterſburgh* and *Moſcow*—The Great Man is a Citizen of the World.

GANGANELLI, on account of the attachment he ever had for the French, took particular pains to underſtand their genius and their books. He was perfectly acquainted with whatever concerned their literary debates, and could perfectly judge who were right, and who were wrong. He often mentioned the concern it gave him, that he could never ſee PARIS; and it is certain he would have come thither, even when he was ſovereign Pontiff, if LEWIS XV. had preſſed him warmly to give MADAME LOUISA the habit in perſon.

A POPE like GANGANELLI could not have failed, by his travels, to encreaſe the conſideration and reſpect due to the Head of the Church. He would have been ſeen to have commanded reſpect by his virtues alone; and to be more taken up with gaining the love of Kings and nations, than with any diſputes about empty ceremonials.

HE made up his loſs, in not being able to travel over Europe, by his intercourſe with ſtrangers.

ROME

ROME hath ever abounded with great and famous men, whoſe knowledge extends beyond Empires, and has no other bounds, than thoſe of the human underſtanding. It is the centre of *Italy*, where all meet, who deſire to form or to perfect themſelves. There are ſtudied men, their manners, their cuſtoms, and their laws. There is diſtinctly ſeen the Picture of Courts and Nations, as well as the ſprings that put them in motion. The concourſe of Foreigners, whom either Curioſity or Religion draws thither from all parts, unfold paſſions and talents, of which the *Romans* know how to make a good advantage. They ſeem to be taken up with themſelves alone, but nothing, of whatever they ſee or hear, eſcapes them Cardinal GANGANELLI was, in this reſpect, more penetrating than any of them: he analyſed minds, as chymiſts do metals, and reduced them to their juſt value. But his principal ſtudy was always a conſtant application to his duties: it was enough to know what he ought to do, to know, with certainty, what he would do: and this he had in common with his illuſtrious Colleagues.

THE CARDINALS, whatever malice may ſay of them, live at *Rome* in the moſt edifying manner. Their houſes, magnificent as they are, leſs reſemble *Palaces* than *Mauſoleums*; and they ſtir not out, but to perform their functions. No entertainments, no gaming, or other amuſements of ſociety are known there, unleſs it be a ſimple *Converſation* in the evening,

evening, where the diſcourſe is equally inſtructive and moderate. Nevertheleſs it was a ſaying of Cardinal *Bellarmin*, that "the Cardinals were not *Holy*, becauſe they were all "deſirous of being *Moſt Holy* *."

NEITHER retirement nor labour could impair the cheerfulneſs of GANGANELLI's temper. He lopped off chagrin, as a ſkilful Gardener removes thoſe branches, which either ſpoil the beauty of the tree, or ſtop its growth. "Every man," uſed he to ſay, "has ſome "riches, which are his ſole property; and mine "is cheerfulneſs, the only inheritance my Pa"rents left me, and which I prefer to all the "treaſures of the world.

ONE would not believe that the *Cardinals* who hold ſo elevated a rank at *Rome*, and who there enjoy the greateſt prerogatives, diſtinguiſh themſelves leſs by their pomp than by their affability. They remove all reſtraint from thoſe who addreſs them, and notwithſtanding the *Etiquette* attached to their grandeur, they are popular, and every one approaches them, without being dazzled with their dignity. They are ſtrangers to thoſe acts of imperious politeneſs, which people in office employ with art, ſo as to loſe nothing of their pride, and at the ſame time keep up the reputation of being civil.

* Non ſono ſanti, perche voglioni eſſere ſantiſſimi. *That is, they all deſire to be Pope.*

"WHAT

"WHAT comforts me," ſaid Cardinal GANGANELLI, ſpeaking to a Friar of the Convent of the Holy Apoſtles, "when I ſee myſelf in "the claſs of *Eminences* is, that they may "double and triple the honours of the *Cardi-* "*nalate*, with which I am inveſted, and I "ſhould nevertheleſs be the very humble ſer- "vant of the loweſt among the miſerable. "Can my ſoul have been changed, becauſe I "am now called *Eminence?* It ſeems to me, "that I am the ſame individual being, that "was born at St. *Arcangelo*, and that that be- "ing has received no additional amplitude "ſince my promotion."

HIS LEARNING, more than his dignity, brought him acquainted with men of every climate, diſtinguiſhed for birth and talents. Sometimes he was ſolicited, as the moſt obliging Cardinal, to obtain a favour, or procure juſtice; at other times he was conſulted, as the perſon of the whole ſacred College, who entered the beſt into any buſineſs, and reported it with the greateſt exactneſs.

THESE correſpondences, though he perceived it not, paved for him the way towards that ſupreme dignity, to which Providence deſtined him. People were heard to ſay in ENGLAND, as well as in GERMANY; in RUSSIA as well as in PORTUGAL, that Cardinal GANGANELLI, if made POPE, was the only man who could bring about a general reconciliation. He was every where looked on as he, who was one day to be the Angel of peace, and who was to reconcile

reconcile the Court of ROME with the monarchs ſhe had offended.

HE alone was a ſtranger to the favourable opinion entertained of him, and while the public pointed him out as future Pope, he kept his thoughts to himſelf, and never appeared in public but to diffuſe knowledge, and practiſe acts of humility.

THIS is evidently ſeen from a letter he wrote to a friend in the year 1766. "The "more people are deſirous of raiſing me," ſaid he, "the more ought I to humble myſelf. "Woe be to me, if, ſeeing any thing elſe in "the dignity of a Cardinal, than the obligation "of defending the Church, even at the price "of my blood, I ſhould from thence take oc- "caſion to give myſelf up to a vain piece of "pride, or feed myſelf with illuſions.

"A CARDINAL of the Order of St FRANCIS, "in times ſo unfavourable to the *Regulars*, "ought to think of nothing, but of doing "what good he can, without wiſhing to ap- "pear in public, or ever to quit his private "ſtation.

"AN AMBITIOUS PRIEST, and particu- "larly if he be a *Regular*, deſerves only con- "tempt—For, is then this life eternal, that "we ſhould place our happineſs in it?

"A man wears the Cardinal's hat, or the "*Tiara*, for a few diſaſtrous days, which tire "by the ſervitude annexed to them; he is "toſſed about by violent ſtorms: and then "drops into that eternal gulph, where both

" his perſon and name are ſwallowed up. Doth " this, therefore, deſerve the pains of loſing " one's ſoul by deſiring ſuch frail and tranſitory " honours ?

" THE THOUGHT of ETERNITY has all a- " long cured me of ambition. When I conſi- " der the boſom of God himſelf, as that which " is to be my place of reſt, I have not courage " enough to wiſh for a glory ſo frivolous and " ſo tranſitory, as that of title or rank here " below.

" MY whole ſatisfaction is in the enjoyment " of a good book, or the converſation of a " good man who can inſtruct and edify me.

" AND if any thing ought to flatter a man " in the rank, to which fortune has raiſed " him, it is the power he then has to do " good; otherwiſe a man's elevation only " ſerves to irritate thoſe in a low ſtation, and " to render himſelf odious."

HIS HEART was ever open to the neceſſi- tous, and he uſed to ſay, ſpeaking of them, " that his ſoul, by a certain ſympathy, of " which he was not maſter, felt for all in " want as if he had been one of them."

IN vain was he ſeen to riſe by the ſtrength of his genius, and attract uni- verſal homage by his rare qualifications; no one durſt promiſe himſelf, that he would ever become POPE, both becauſe the times were unfavourable to the *Regulars* in general; and becauſe his humility might be

ſuſpected

ſuſpected to be like that of SIXTUS-QUINTUS, who ſtooped only in order to riſe.

THE liberty moreover, with which Cardinal GANGANELLI explained himſelf relative to certain ſteps taken by the Court of *Rome*, and the neceſſity there was of yielding to the pleaſure of the Potentates, did not ſeem likely to gain him the good will of the Cardinals. They knew that, in moſt of the Congregations, holden in the Pope's preſence, on the ſubject of the *Dutchy* of *Parma*, and the affair of the *Jeſuits*, he had given advice ſo contrary to the ſentiments of the Pontiff and his Secretary of State, that a reſolution had been taken to conſult him no more. "Nothing," ſays he, "is "communicated to me, and yet I know all. "But they may go on as they pleaſe: for un- "leſs they have a mind to ſee the Court of "*Rome* fall from its grandeur, it is abſolutely "neceſſary to make up matters with the So- "vereign Princes. Their arms can reach "beyond their frontiers, and their power can "riſe higher than the *Alps* and *Pyrenean* "mountains." Theſe were the very words he ſpoke to Cardinal *Cavalchini*.

AS he always expreſſed his ſentiments in the ſame manner, both in private converſation, and in his letters to the Cardinals *Cavalchini* and *Serſale*, (not with any view to cenſure the conduct of CLEMENT XIII. but only to hinder the ſtorm from burſting out, which hung growling over ROME,) he gained, without knowing it, the intereſt of perſons of the

higheſt rank. The PRINCE of BRUNSWICK being informed of his manner of thinking, was the firſt to make him known to the King of France, as a Cardinal, who was a friend to the crowned heads, and who poſſeſſed the talent of reconciliation.

FROM that moment, LEWIS XV. who forgot nothing, and whoſe ſagacity was wonderful, fixed in his memory the name of GANGANELLI, to recall it to his remembrance in proper time and place—This is not the firſt inſtance of words, ſpoken by chance, producing the greateſt effects: hiſtory furniſhes us a thouſand others.

CLEMENT XIII. meant well in all he did, and his memory will be ever held in eſteem on account of his piety. But he would have made a different figure, if Cardinal *Archinto*, his miniſter, in whom he entirely truſted, and who was worthy of the truſt repoſed in him, had lived longer. After this Cardinal's ſtrange death, which happened too ſuddenly at Cardinal *Ferroni*'s, to the Pope's misfortune, and that of *Rome*, Cardinal *Torrigiani*, a man of ſenſe, but, as things were then circumſtanced, too declared a friend of the Society, and not ſufficiently acquainted with the different Courts of Europe, became Miniſter of State. Then was ſeen an extraordinary change in the manner of thinking and of acting. The Sovereign Princes were affronted, inſtead of being appeaſed: and, as if it

it had been deſigned to exaſperate them ſtill farther with reſpect to the *Jeſuits*, the Bull *Apoſtolicum*, which confirmed to them all their privileges, juſtified them in every point, and made the moſt pompous Eulogy of their zeal, ſervices and talents, was publiſhed with an air of inſult.—It is ſometimes a part of ſound policy to appear an enemy to thoſe you want to ſerve.

PERHAPS the *Company of Jeſus* might ſtill have ſubſiſted but for the publication of that Bull, as ill concerted, as it was offenſive in the eyes of the Sovereign Princes; and which, as CLEMENT XIV. expreſſes it, "was rather "extorted than granted *."

IT is inconceivable how the *Jeſuits* did not foreſee the conſequences of ſo haſty and raſh a production; and which had all the appearance of a work written by a man in a paſſion †.

PORTUGAL redoubled its complaints, and the affair of *Parma* gave the finiſhing ſtroke to theſe misfortunes. And therefore, to be revenged on a Pope, who, in the *eighteenth Century*, dared to revive ancient pretenſions reſpecting the temporalities of ſovereign Princes, and to conſider the *Duke* of *Parma* as only a ſimple vaſſal, the King of *France* ſeizes on *Avignon*, and the King of *Naples* on *Benevento*.

* Extortis potius quam impetratis. *Brief.*

† Opus ab irato.

AVIGNON had been ſold to CLEMENT VI. in the year 1348, by *Joan* Queen of *Sicily* and Counteſs of *Provence*, with the conſent of *Lewis* of *Tarento* her huſband, for the ſum of fourſcore thouſand Florins, which were paid to the Queen, on condition that the Pope ſhould aſſiſt the ſaid Queen in the recovery of her dominions, in which ſhe was actually reeſtabliſhed. This ſale however is diſputed, and it is affirmed that the ſum agreed on was never paid; but that the arrears of ſome penſions due to the Holy See for the Kingdoms of *Sicily* and *Naples*, had been thereby compenſated.

HOWEVER this may be, the Popes ſince that time have all along enjoyed the *Comtat-Venaiſſin* together with *Avignon*, and even reſided there for ſeventy years, which period the *Italians* call the *Babyloniſh Captivity*.

BUT this did not hinder LEWIS XIV. from ſeizing on it; and LEWIS XV. made himſelf maſter of it, as of a Country within the bounds of his Kingdom, and to which he has a claim

AS to BENEVENTO, HENRY III. called the *Black*, gave that Dutchy in the year 1053 to Pope LEO IX. his kinſman, whom he had raiſed to the Pontificate, and it has ever ſince been in the poſſeſſion of the Sovereign Pontiffs, though this poſſeſſion has often been diſputed them. The King of *Naples* made himſelf Maſter of it in the year 1766.

WHILE

WHILE theſe acts of hoſtility were carried on without any reſiſtance on the part of the *Romans*, as may eaſily be preſumed, CLEMENT XIII. fearing to act againſt his conſcience, declared himſelf, like another THOMAS of CANTERBURY, ready to ſuffer martyrdom to preſerve ſome immunities of the Church. The public papers ſcarce ſpoke of any think elſe but his courage, which certainly would have deſerved every commendation, if the point in diſpute had been about matters of Faith. But as ſome honourary rights and periſhable poſſeſſions were the only object, it had much the appearance of an indiſcreet Zeal.

GANGANELLI, terrified with the ſtorm which was roaring on all ſides, and ſtill more concerned that no endeavours were uſed to lay it, diſapproved of the reſolutions which had been taken. He ſaw the depth of the pit, in which they were going to bury the glory of *Rome*, if they continued obſtinately to oppoſe the Monarchs. "The *Holy See*," wrote he to one of his friends, "will never periſh, ſince "it is the baſis and centre of unity: but the "*Popes* will be ſtript of whatever has been "given them."

THERE is no doubt, but, if CLEMENT XIII. had hearkened to himſelf alone, he would have been ſtruck with the reaſons of Cardinal GANGANELLI; but meaſures had been taken to keep off ſuch, as wanted to ſpeak to him in private, ſo that there was no getting near him. Cardinal *Spinelli* complained bitterly of this, as

early as the year 1762 in a letter to Cardinal *Serſale*, his ſucceſſor in the Archbiſhopric of *Naples*.

"I AM moſt ſincerely grieved, ſaid he, that "the Holy Father is no longer to be ſeen, but "by ſome particular Cardinals, and that one "cannot have the leaſt diſcourſe with him "without being heard, and even interrupted, "by others. It was not ſo in Cardinal *Ar-* "*chinto's* time. God knows how all this "may end: but it is to be feared, that "the Potentates will be ſo far provoked, as "to remember it a long time. The Pope for- "merly did me the favour to hear me; and "now I find my preſence gives him uneaſineſs. "Cardinal *Paſſionei* is the only one, who "ſpeaks with earneſtneſs: but as he is known "to be too warm, whatever he can ſay, "makes no impreſſion. Cardinal GANGANELLI "would be more capable, than any other, of "making the holy Father change his reſolution, "as he is much more moderate, takes things "perfectly right, and ſees them in their true "light; but he is diſtruſted merely on ac- "count of his great talents, and becauſe he "diſapproves of the conduct held with regard "to *Portugal*. After all, his moſt FAITHFUL "MAJESTY muſt be ſatisfied; he demands no "more than he has a right to demand, unleſs "we are totally to break off with that crown."

CLEMENT XIII. himſelf was at laſt ſenſible of the juſtneſs of theſe reflections; and being moreover warmly preſſed by the Houſe of

BOURBON

BOURBON*, and that of BRAGANZA, who ardently demanded of him the ſuppreſſion of the *Jeſuits*, in a memorial preſented in January, 1769, appointed a Conſiſtory for the third of February. There he was to have propoſed to the Cardinals an acquieſcence in the deſires of the Sovereign Princes: but to uſe an expreſſion of CLEMENT XIV. "he died in the night, "when there was not the leaſt expectation of "his death†." He had ſupped; and as he was getting into bed, about ten at night, he

* The following is the memorial alluded to.—His moſt Chriſtian Majeſty expects from the piety of the common Father of all the faithful, that his holineſs will conſider nothing upon this important occaſion but his own judgment, the uprightneſs of his intentions, and of councils dictated by an enlightened underſtanding, by the true intereſts of the Church, by the conſideration of the tranquillity of all the territories ſubject to the ſpiritual authority of the ſovereign Pontificate, and by the apprehenſions of thoſe misfortunes, which the experience of what hath happened in paſt times gives us reaſon to dread a renewal of, if the Jeſuits are ſuffered to exiſt in any part of the world.

The King, as well in his own behalf, as in concert with their Catholic and Sicilian Majeſties, therefore earneſtly intreat his holineſs to extirpate without reſerve, and without delay, throughout the whole world, the ſociety of Jeſuits, and to ſecularize all the individuals that compoſe it, forbidding them in the moſt expreſs manner, to aſſemble for the future, or form any aſſociation on any pretence whatſoever. This requiſition ought to be the more favourably received by our holy Father the Pope, as it is preſented to him by three Monarchs equally well acquainted with and zealous for every thing that can contribute to the perſonal glory of his holineſs, and the tranquillity of all the Catholic ſtates.

† Præter expectationem omnium. *Brief.*

ſcreamed

ſcreamed out, vomited a large quantity of blood, and immediately expired *.

THIS ſudden death of the Pope was a dreadful ſtroke to the party, and at the ſame time conſoled the *Romans*, who, afflicted with the conſideration of being no longer in poſſeſſion of *Avignon* and *Benevento*, and at ſeeing themſelves expoſed to the wrath of the Potentates, which was ready to burſt upon them, had no hopes, but in a new reign—The death of every Pope occaſions both joy and grief.

IN circumſtances ſo critical, a *Conclave* was the image of a cloudy ſky, or rather of a ſtorm. The Cardinals, who indeed met together, but almoſt all with different ſentiments, appeared like thoſe flaſhes of lightning, which are ſeen in the midſt of the clouds, and are a prelude to thunder. All was hurry and diſputes: and while ſome were ſuch bad Politicians, as to wiſh for another Pope who would contend againſt force; others were wiſe enough to concur in the election of one, who ſhould be agreeable to the crowned Heads—Hence enſued the warmeſt debates among them.

THE faction of thoſe, who oppoſed the views of SPAIN and PORTUGAL, had very near carried their point. Cardinal CHIGI, a Roman Prince full of piety (but whoſe devotion would have proved, that a perſon may mean well,

* This account differs ſomewhat from that given in *The Annual Regiſter* 1769, but the Marquis Caraccioli had the beſt opportunity of information.

and

and have great zeal, without determining right) was on the point of being choſen Pope. He only wanted two or three votes, when the face of things was ſuddenly changed, and his party was ſeen ſenſibly to grow weak.

THE choice of a Sovereign Pontiff is always a work of labour, on account of the number of votes requiſite for being choſen. The Sacred College, compoſed commonly of *pious*, *politic* and *undetermined* Cardinals, is always divided in every Election. The *pious* or *devout* party obſtinately give their votes to him, whom they think moſt worthy: the *politicians* are determined by their own intereſt, or the influence of the crowned Heads: the *undetermined*, chop and change with every wind; which verifies the common ſaying, that "he who "goes *Pope* into the Conclave, always comes "out a *Cardinal*."

IT would be contradicting all hiſtory to advance that there are neither *Cabals* nor *Factions* in the *Conclaves*; but it has always been remarked, that whoever was the object of theſe *Cabals* and *Factions*, never arrived at the *Papacy*—An advice is ſuddenly ſtarted, which prevails and unites the ſuffrages in favour of a Cardinal, who was never thought of, and whoſe Election aſtoniſhes even thoſe who choſe him.

A ſtory is told, relative to this ſubject, that ſome Cardinals having a mind to put a joke on an old ſervant, who had ſeen five Conclaves, and who always pretended to gueſs who

who would be nominated Pope, wanted to make him believe, when they came from the ſcrutiny, that a Pope was juſt choſen: but that he anſwered: "I will lay what wager you "pleaſe, that it is not ſo; becauſe whenever "you have choſen a Pope, you never fail "calling me *Eminence*, for you are not then "yourſelves."

ANY ſum of money might have been laid in the time of the Conclave of 1740, that ALDROVANDI would be placed in the Chair of St. PETER. He was the object of all the Factions both within and without; and nevertheleſs it was LAMBERTINI, who, after ſix months indeciſion, fixed the eyes of all on himſelf, by ſaying, without any other deſign, but that of a joke: "If you want to chooſe a "Saint, take GOTTI; if a Politician, take "ALDROVANDI; if a poor ſimple honeſt fellow, take ME."

So likewiſe in the Conclave of 1758, when CAVALCHINI, ready to receive the *Tiara*, was excluded by *France*, and when the Cardinal-Vicar, GUADAGNI, ſaid on that occaſion to the *French*: "For your part, you always re-"ſiſt the Holy Ghoſt†," the Cardinal *de* ROTH immediately pointed out the Biſhop of *Padua*, as a Prelate of eminent piety; and REZZONICO, after ſhedding the moſt unfeigned tears, ſaw himſelf ſeated in the Chair of St. PETER, before he could recover from his aſtoniſhment.

† Vos autem ſpiritui ſancto ſemper reſiſtitis. *Acts* 7. 51.

AGAIN

AGAIN in the Conclave of the year 1769, there was a very conſiderable party for CHIGI, great-nephew to ALEXANDER VII. when Cardinal GANGANELLI, though without any intrigue or ambition, enjoyed the ſame triumph as SIXTUS-QUINTUS had enjoyed, after having worn the ſame habit.

HE kept himſelf quiet, and almoſt unconnected with any party, when he gave this anſwer to ſome Cardinals, who aſked him, if he was inclined to be Pope: "As you are too "ſmall a number to nominate me, and too "many to be truſted with my ſecret, you "ſhall know nothing of it."

THE EMPEROR, who was then at *Rome*, and was carried thither by a deſire of acquiring a perfect knowledge of Italy, viſited the Conclave; ſaid not the leaſt word in favour of Cardinal GANGANELLI, nor even ſuſpected that he was the perſon, who was to be Pope. Surpriſed only at ſeeing him in black, he took him for an ordinary Prieſt, when GANGANELLI ſaid with a low voice: "He is a Friar of the "Order of St. *Francis*, and wears the livery of "poverty."

IN the mean time (to uſe a ſimile of Cardinal *Querini*, who paints the *Conclave* in an ingenious manner, by comparing it to a hive of Bees) there were ſome among the Cardinals who kept a humming, others who ſtung, while the more numerous and ſounder part laboured in forming the Torch, that was to enlighten the Church of God.

PAS-

PASQUINADES, which are at all times in uſe among the *Romans*, and particularly during the *Conclaves*, were multiplied on all ſides; and as it ſometimes happens, that they are the reſult of the opinion of the public, it will not be foreign to the purpoſe to mention thoſe, which characterized GANGANELLI. One in *Latin* applied to him theſe words of the 118th Pſalm, "I know more than thoſe who taught me*." And another in *Italian* repreſented him "as "one, who hath teeth to bite, and a noſe to "ſmell†."—This was the more flattering, as the ſatires, then in vogue, ſpared nobody; and among the Cardinals one was repreſented, as ſcarce knowing how to ſpeak‡, and another, as having, at moſt, only a human ſhape§. Cardinal GANGANELLI made no difficulty of taking a French Conclaviſt; his ſecreſy ſecured him from any fear of thoſe, who were about him.

THE CONCLAVE laſted three months and ſome days; and the difficulty of nominating a Pontiff in ſuch critical times rendered it very tumultuous. The *Jeſuits* had many Cardinals particularly devoted to them, and who dreaded the approaching ruin of the Society, ſo that the opinions were perpetually counter-ba-

* Super docentes me intellexi. *Pſ.* cxviii. *Vulg.*
† A denti per morſicare
E buon nazo per ſentire
‡ Ah neſcio loqui.
§ Animal habens quaſi faciem hominis.

lanced:

lanced: and means were to be devized to reconcile Religion with Policy, to maintain the Rights of the Holy See, and yield to the deſires of the Sovereign Princes.

THE CARDINALS attached to the Houſe of BOURBON knew that Cardinal GANGANELLI, without having any hatred againſt the *Jeſuits*, had never ſought their friendſhip; that he judged of things without prejudice; that he declared openly his ſentiments with regard to the neceſſity of coming to an agreement with the Monarchs; that laſtly, he thought, whenever any Religious Order gave occaſion to the Catholic Powers to demand its extinction, it muſt be abſolutely ſuppreſſed.

MOREOVER Father *Caſtan*, a Friar of the *Comtat-Venaiſſin*, who had contracted a particular intimacy with Cardinal GANGANELLI at *Rome*, and who by means of Father *Valentine* Procurator-General of the *Chriſtian Doctrine*, had frequently received letters from him lative to the proceedings of CLEMENT XIII. thought it his duty, for the good of the Church, to communicate to the *French* Miniſtry this correſpondence.

HE addreſſed himſelf to Monſieur de *Jarente*, Biſhop of *Orleans*, who was then at Court, ſending him at the ſame time ſome notes, without GANGANELLI'S participation, and which ſhewed that Cardinal in an advantageous light. And indeed, it was publicly ſaid both at *Avignon* and at *Rome* itſelf, that CLEMENT XIV. was partly indebted for the *Tiara* to the good offices

offices of that Religious, diſtinguiſhed in his own Order by his perſonal merit, and the poſts he occupied. Monſieur de *Jarente* heard with pleaſure that the ſentiments of Cardinal GANGANELLI were really comformable to the views of the crowned heads, and that he was a perſon fit to ſecond the deſigns of the houſe of BOURBON: He therefore made a faithful report of all this to LEWIS XV. who remembering what had been told him before, gave the moſt preciſe orders to Cardinal *de Bernis* to ſupport, in the ſtrongeſt manner, the Election of CARDINAL GANGANELLI.

No one was more capable than that Cardinal of executing a commiſſion of this nature. As expert at managing the minds of men, as he was at handling the Lyre of *Apollo*, he had already charmed *Europe* with the ſweetneſs of his Poetry, and aſtoniſhed it by a reconciliation between the Houſes of AUSTRIA and BOURBON. He drew Cardinal *Rezzonico* and his party over to the *Spaniards* and *French*: and this was an important Victory, in as much as it decided the Election in favour of CARDINAL GANGANELLI, and ſeated in the Chair of St. PETER, the man that was moſt worthy to fill it—Thus of old did the Eloquence of *Aaron* often ſerve to accompliſh the deſigns of God.

ANY one may judge from this ſimple and plain narrative of facts, if there be any truth in what was handed about in ſome pitiful ſatires, viz. that CLEMENT XIV. obtained the *Tiara* only on condition that he ſhould aboliſh the

the ſociety of the Jeſuits. To ſuppoſe the head of the Church and the Sovereign Princes capable of entering into ſuch a combination, was to inſult them in the moſt criminal and outragious manner.

GANGANELLI moreover deſpiſed honours too much, and had too delicate a conſcience to conſent to ſo horrid an act of ſimony—But ſuch is the fate of the greateſt men! They have all had two reputations: by ſome they are extolled to the ſkies; while others beſpatter and defame them.

IT was on the 19th of May 1769, that the Sacred College, ſeeing at laſt, that Cardinal GANGANELLI would be agreeable to all the Potentates; and knowing moreover his learning and virtue, proclaimed him Sovereign Pontiff. He was then ſeen to appear like the Rain-bow in the ſky, juſt come from under a thick cloud, to publiſh the return of fair weather. He was inclined to take the name of *Sixtus* VI. but, out of gratitude to the memory of CLEMENT XIII. who had made him Cardinal, he took his name in compliance with a long eſtabliſhed cuſtom.

WHEN the Dean of the Sacred College aſked him, if he accepted of the Papacy, he anſwered, "That it ought not to be deſired, nor "ought it to be refuſed:" he alſo ſaid to ſome of the Cardinals, "This poſt cannot, at pre-"ſent, be any great thing, ſince it is be-"ſtowed on a poor Franciſcan Friar."

AFTER the *Adoration*, when he was aſked, if he were not fatigued, he anſwered in his humble and natural ſtrain: "he had ne-"ver ſeen that ceremony more at his eaſe; "particularly, as he remembered being rude-"ly puſhed back upon a like feſtival, when a "private Religious."

IT is incredible what burſts of joy the people of *Rome* expreſſed, when the *Cardinal Deacon*, according to cuſtom, publiſhed his election with a loud voice thus: "You have, "for Sovereign Pontiff, FRANCIS-LAWRENCE "GANGANELLI, who hath taken the name of "CLEMENT."

NOTHING was heard but ſhouts of joy, nor in the time of the old *Romans* was there ever ſo diſtinguiſhed a triumph. "Every body was "tranſported with joy, and people imagined, "that the golden age was going to begin a-"gain," as an *Engliſh* Lady wrote to one of her friends—But, alas! it was only the dawn of a fine day, which was to end with the morning.

CLEMENT was ſo little dazzled with his ſupreme dignity, that it was with the utmoſt difficulty he could be awakened the morning after his elevation. Never had he a more eaſy and profound ſleep—It certainly is not thus, that an *ambitious* man would have paſſed that night!

MOREOVER, the letter which he wrote to Father *Valentine*, Procurator-General of the *Chriſtian Doctrine*, proves that he had more occaſion to grieve, than to rejoice. He expreſ-

ſed

ſed himſelf in theſe terms: "Thoſe who in-
"tereſted themſelves in my Elevation, have
"done me no kindneſs. The times are ſo
"critical and troubleſome, that, let me be-
"have as I will, I ſhall find powerful enemies;
"and my duty will oblige me to give ear to
"no human conſideration, and even to diſre-
"gard my life; for a man is not made Head
"of the Church to betray its intereſts thro'
"weakneſs or tepidity.

"The public, which ſees me ſurrounded
"with exterior ornaments, knows not what
"paſſes in my ſoul: it fancies that all this
"muſt be very flattering to me; but could it
"read my heart, it would know that I was
"never more uneaſy: not indeed that I am
"afraid, for, happily, I am prepared for all e-
"vents; but becauſe, though I determine for
"the beſt, I ſhall meet with a crowd of con-
"tradictions.

"PRAY God, my dear Father, to en-
"lighten, ſupport, and give me that
"ſtrength and fortitude, with which the
"Apoſtles were filled after the Holy Ghoſt
"had been poured forth upon them.

"I LEAVE you, to give anſwers to buſineſs,
"and to people, who beſiege me on every ſide.
"I ſhall be blocked up for the whole week, ſo
"as to have no intercourſe with you. As
"ſoon as the hurry is over, I ſhall let you
"know."

A few days after his advancement to the Pontifical Throne, he pronounced a diſcourſe

worthy of his heart and genius. Having ſaid that "in his perſon was ſeen how nothing "might become ſomething in the hands of "God," he inſenſibly roſe to the diſplaying of the power and prerogatives of the Sovereign Pontificate. And when he had traced out the plan, which he propoſed to follow in the Government of the Church, he concluded with theſe energetic words: "We will, by the aſ-"ſiſtance of God, ſo govern the Church mi-"litant, as not to loſe the Church trium-"phant *."

EVERY ONE was in haſte to heap elogiums on him, and it was on this occaſion, he ſaid to the tribunal of the *Holy Office*, when that body paid their compliments to him: "The Saviour "of the world received bleſſings, when he "made his entrance into *Jeruſalem;* and a "few days after the ſame people demanded "his death! I, who am his Vicar, may poſſi-"bly undergo the ſame fate in the preſent un-"happy ſituation of the affairs of the Church."

NEVER had Pope been choſen in more tempeſtuous times. PORTUGAL exaſperated to the higheſt degree againſt ROME, as not having received ſatisfaction in what it deſired with reſpect to the *Jeſuits*, meditated means of adhering to its own *Patriarch* alone, and of having no farther communication with the Pope, but in way of prayers. SPAIN, which abſolutely inſiſted on their abolition, uſed thundering menaces againſt the Holy See, and gave indications of

* Sic, juvante Deo, gubernabimus Eccleſiam militantem, ut non amittamus triumphantem.

ſome

ſome ſteps to be taken, fatal to the Court of *Rome*. FRANCE, now ſome years in poſſeſſion of *Avignon*, and greatly irritated by the manner, in which the Duke of PARMA had been treated *, joined with SPAIN in ſhewing, on every occaſion, the height of her reſentment. NAPLES, ſupported by the other Crowns, and a reſolute active Miniſtry, kept poſſeſſion of *Benevento* and *Pontecorvo;* and threatened to extend her limits ſtill farther. PARMA, which had been the ſtumbling-block, inſiſted on a retractation from the Pope himſelf, as an act of juſtice due to it. VENICE claimed a right to reform the Religious Communities without conſulting *Rome*. POLAND was conſidering of means to abridge the privileges of the *Nuntiature*, and conſequently of putting a check on the Papal Power. The ROMANS themſelves grumbled to ſee their poſſeſſions become the prey of foreigners. And to complete all theſe misfortunes, a ſpirit of giddineſs, every where ſpread abroad, attacked KINGS, POPES and GOD himſelf, ranking Chriſtianity in the claſs of chimeras and ſuperſtitions—What a proſpect was here for the Head of the Church!

CLEMENT XIV. began by addreſſing vows to heaven for the neceſſities of the Church and State; and fully taken up in repairing the breaches, which an indiſcreet Zeal had made in Religion, he wrote to all the Monarchs, ex-

* CLEMENT XIII. had threatened to interdict his territories, excommunicate his perſon, miniſters, &c. and declared he held Parma only as a Feudatory of the Holy See. *See Annual Regiſter*, 1768.

hibiting a pacific ſoul, and gaining them by the aſſurances he gave of his moſt tender affection for them. He nominated Cardinal *Palavicini* his Secretary of State, as a Miniſter agreeable to the crowned Heads: but reſolved at the ſame time to govern by himſelf, and to take in the fact every Subaltern Agent, who ſhould behave amiſs. "Nothing," ſaid he, "is to be overlooked by a Sovereign: the moſt "trifling objects have ramifications, which "extend to the very firſt roots."

He lowered the price of bread, meat, oil and ſoap. He refuſed the preſent uſually offered the Popes for tobacco, ordering it to be put to a better uſe.

An inviolable ſecrecy concealed from his moſt intimate friends the knowledge of the projects he was forming, and the writers of the news-papers were obliged to feed on conjectures, and to own, that "the Pontificate of "Ganganelli is not a Pontificate for the cu-"rious." This was the anſwer a Cardinal gave to a *Roman* Lady, who teaſed him to learn what would become of the *Jeſuits*.

Every body knows, that theſe Fathers, founded by St. *Ignatius*, and approved of by Paul III. in the year 1540, had, from their firſt beginning, great friends and powerful enemies; and that, to ſpeak with juſtice of them, a man muſt neither adopt the language of certain Enthuſiaſts, who repreſent them all as a ſet of wonderful beings, nor the opinion of

of thoſe, who ſuppoſe them all dangerous men.

INFALLIBILITY being promiſed to the Univerſal Church alone, there is not any one Religious Order, which hath not been guilty of faults, and has not ſometimes done amiſs. The *Jeſuits* would, no doubt, have been reproached with fewer, had they uſed the wiſe precaution of keeping at a diſtance from Sovereign Princes and the Great ones. They did not reflect, that by acquiring the confidence of the Potentates, they would, in the eyes of the public, turn it to their own advantage; their ſmalleſt faults would become affairs of ſtate; and that, without having any other deſign, than of doing ſervice, men naturally contract in Courts (and almoſt in ſpite of themſelves) a ſpirit of intrigue and domination. Cardinal *le Camus* therefore aſſerted with truth, "that it was al-"moſt impoſſible for an Eccleſiaſtic not to "breathe an unwholeſome air in a Court."

"THE Princes and Prelates" ſaid Father *de la Rue* to Marſhall *Luxemburgh*, "have no "body to blame but themſelves, if it be true "that we are haughty and intriguing. By "calling us near their perſons, by honouring "us with their favours, they muſt have redu-"ced us to that hard neceſſity: for it is in the "nature of man to love dominion."—By ſeeing the credit of the Jeſuits, it was eaſy to foreſee their fall.

CLEMENT XIV. being preciſely in the centre of the complaints brought againſt, and of the

panegyrics made of the *Company* of *Jeſus*, ſaw, at one and the ſame time, both motives for deſtroying it, and the frequent ſupplications preſented to him to preſerve it. He knew that, from its very eſtabliſhment, the greateſt part of its members had laboured with an indefatigable Zeal in preaching to the people, and inſtructing youth: that, even according to the account of the Biſhop of *Soiſſons (Fitz-James)*, whoſe teſtimony cannot be ſuſpected of partiality in their favour, "they had always "lived after a truly exemplary manner." —— But then he knew, at the ſame time, that "they were accuſed of trading, diſturbing "the public peace, and of teaching a looſe "morality, and of having favoured the *Ma-* "*labarian* rites," (theſe are the very words of the Brief) "and that his moſt Chriſtian Ma- "jeſty, as well as his Catholic Majeſty, as alſo "his Faithful Majeſty, after having expelled "them their territories, warmly ſolicited their "deſtruction."

THESE were ſo many complaints to be weighed in the balance of the ſanctuary. GANGANELLI therefore, ever moderate, took the ſpace of four years to calculate the advantages of ſuch a ſtep, notwithſtanding the daily repeated inſtances of the Princes and their Embaſſadors; notwithſtanding the murmurs of a populace, ever impatient, and who imagine people have nothing elſe to do, but to ſatisfy their curioſity. "We thought it neceſſary to take a con-

"ſiderable

" ſiderable length of time," ſaid the Pope in his Brief *."

THE firſt care of the Pontiff was to bring back PORTUGAL, which was more and more alienated every day from the Court of *Rome*. He was not ſeen, after the example of his Predeceſſors, to alledge his dignity as an excuſe for not making the firſt ſtep towards a reconciliation. Like a tender Father, and a man of ſenſe, he went to meet the *Portugueſe*, and managed ſo well, that the Court of *Liſbon* received a *Nuncio*, and reſumed its ancient affection for *Rome*.

FROM this example it may be affirmed, that *England* would ſtill have been Catholic, and that *Henry* VIII. its King, had never ſeparated from the *Roman* Communion, if CLEMENT XIV. had been in the place of CLEMENT VII.

IT is in vain to pretend to debaſe the Papal dignity; it is not leſs true, that the Sovereign Pontiff, (whoſe titles and prerogatives are found in the Goſpel itſelf, and who, by uninterrupted ſucceſſion from St. PETER down to our times,) hath never ceaſed to receive the homages of Princes and Nations, as holding the *Primacy* of rank and juriſdiction, and hath ſtill great influence over the minds of Nations, and the Cabinets of Kings.

THE BISHOP of ROME will never be regarded as an indifferent perſonage, or of no conſequence. In his Conſtitution, his Prerogatives

* Diuturno temporis ſpatio opus eſſe judicavimus.

and

and Authority, he holds by too many interior and exterior ties ever to become an inſulated or unconnected being: and this hath evidently appeared in theſe times, when people became more ſenſible than ever, that it was to no purpoſe for the Potentates to ſuppreſs the *Jeſuits* in their reſpective dominions; and that they never could be deſtroyed, till ROME ſhould ſpeak.

THE number of conferences and audiences in the Palace, and even in the Pope's preſence, on this ſubject, is incredible. The Cardinals *de Bernis*, *Orſini*, and the Prelate *Azparu*, Miniſter of *Spain*, preſented themſelves one after another, and ſometimes came all together, to lay open the reaſons of their reſpective Sovereigns, and to determine the Pontiff to put an end to this great affair.

IN the mean time CLEMENT XIV. though in the midſt of the moſt important Negociations, appeared quite eaſy, and ſuffered nothing, of what paſſed in his own ſoul, to tranſpire; and applied no leſs to whatever either ſpiritual or temporal buſineſs required his attention.

HE had been crowned in the *Baſilic* of St. *Peter* the fourth of June 1769, in the midſt of acclamations; and on the twenty-ſixth of November, the ſame year, he took poſſeſſion of St *John Lateran*, with all the magnificence annexed to that pompous ceremony.

AS it was impoſſible to penetrate his deſigns, people were reſolved to gueſs at them, and even indulged themſelves in the moſt childiſh conjec-

conjectures to prognoſticate what would come to paſs. When he was ſeen to fall from his horſe, ſome of thoſe *Nobodies*, who in order to be *Somebody*, ſet up for Politicians, failed not to conclude from thence, that the *Jeſuits* muſt be inevitably deſtroyed, becauſe CLEMENT V. who annihilated the *Templars*, had a like fall in the ſame circumſtances. Happily the Pope was not hurt; "There is no contuſion," ſaid he, as he was getting up, "but only a little "confuſion." He got into his litter, and continued his rout, amidſt applauſes, to St. *John Lateran*'s; and, at his return, nothing more was done, than to apply ſome leeches; nor had this event any other conſequence than raiſing a ſuſpicion, that his Equerry had been bribed to give him a ſkittiſh horſe—As if great men could not get a fall, without there being ſomething myſterious in it.

ACCORDING to cuſtom, the Bull of the *Jubilee*, which every Pope publiſhes at his exaltation, was to be got ready. That of CLEMENT XIV. was a Maſter-piece of eloquence and inſtruction *. Therein was found that maſculine and luminous Piety, which characterizes ſublime ſouls; and every nation took a pleaſure in reading it, and made it a duty to preſerve it. The love of peace, which is there recommended to all the Faithful, and which makes up the ſubſtance of it, would have ſtifled every diſpute, if Chriſtian moderation had directed the minds of men; and if they, in-

* See the Bull in the 2d Vol. of his Letters, 8vo. p. 329.

ſtead

ſtead of hearkening to themſelves, would have hearkened to Religion.

It was for the ſtrengthening of this peace that Clement, by an action, which hath no example, and which covers him with immortal glory, omitted the reading of the Bull in *Cœnâ Domini*, at the moment, when, according to cuſtom, it was going to be promulgated with the greateſt Ceremony—This Bull, though the work of ſeveral Popes, and of a holy Pontiff, Pius V. among the reſt, is not the better for being ſo; and it would only have exaſperated the Sovereign Princes, to recall it to their remembrance—Every thing which the Saints do, is not a work of Sanctity. This raiſed Clement XIV many enemies in *Rome*, among thoſe who hold to the ultramontane prejudices, as to ſo many points of faith.

The Cardinals, by this ſtroke of authority, learned that the Pope would neither ſuffer himſelf to be led, or give them an opportunity of forming any conjectures concerning what he was about to do. He here alſo taught them, that ſound Policy bends according to circumſtances; and, that inflexibility, when a man is weak, is the ſource of numberleſs misfortunes.

No ſooner was he informed of a freſh attempt* made on the life of the King of *Portugal* from an unknown hand, but in a full Conſiſtory he diſcloſed a ſoul penetrated with grief. In him was ſeen a Father weeping bitterly for

* The reality of this attempt is doubted by ſome, ſo variouſly is it related: Clement XIV. however, no doubt, believed it.

the

the misfortune befallen his tenderly beloved ſon: and a Pope who rendered to Kings the honour due to them. He ordered a ſolemn Maſs of Thankſgiving to be celebrated; and CLEMENT, by this mark of attention, inſenſibly paved the way towards a perfect reconciliation with the Potentates.

HUMBLE as he was in the Commerce of life, he was equally magnificent on proper occaſions. When the Duke of *Glouceſter* came to *Rome* to contemplate that ever magnificent city, and to form there a juſt notion of thoſe precious monuments (ſome of which are ancient, others modern, but all bear the ſtamp of delicacy and majeſty) the private Religious diſappeared, and the Sovereign Pontiff was ſeen to diſplay the auguſt character of his dignity.

As ſoon as the *Prince* had entered the Eccleſiaſtical State, the Pope deputed to him men reſpectable for their learning and rank, who attended him even to the Capital; and he ſent him ſome of the moſt valuable productions of the Country. He ordered the ſuperb Dome of the Metropolitan Church of the Chriſtian world to be illuminated; a ſpectacle the only one of its kind, and of which nobody can have an idea, who hath not ſeen it.

THE DUKE, though greatly pleaſed with theſe marks of reſpectful attention, and the public rejoicings made on his account, was much more ſo (as he himſelf ſaid) when he had an audience of the Sovereign Pontiff. He there ſaw a contraſt between the Pontifical Grandeur

Grandeur, and the moſt perfect humility: A depth of genius, joined with the moſt eaſy converſation: And thence learned that the Cloiſter doth not always fetter the mind, as is commonly imagined.

THE COMPLIMENT the Duke paid the Sovereign Pontiff was one of the moſt flattering. "Moſt Holy Father, ſaid he, *England* had "never been ſeparated from *Rome*, if CLE-"MENT XIV. had lived in the time of "HENRY VIII."

The DUKE of *Cumberland* received no leſs honours when he was pleaſed to viſit *Italy*. The Engliſh, who are juſt eſtimators of true merit, became, after this double Epocha, the Panegyriſts of GANGANELLI, as having learned to know him: and the King of *England* himſelf wrote, in the moſt affectionate manner, to thank him for the magnificence, with which he had received his brothers, and ſent him ſome moſt beautiful preſents. He even did more; for he accepted of his mediation towards a reconciliation with the Duke of *Cumberland.*

THERE is no better policy than for the common Father of the faithful to give a kind reception to ſtrangers, and CLEMENT gave proofs that he was convinced of it. Every one went to an audience of him with eagerneſs, remained there with joy, and came away with regret. Although he did not aboliſh the ceremony of kiſſing the feet, as the News-papers gave out on ſlight grounds, he was always in haſte to raiſe

raiſe up thoſe who approached him to perform that ceremony, and to convince them, that the cuſtom of thus humbling themſelves before the Sovereign Pontiff had much leſs to do with Grandeur, than with Religion: "The "homage, ſaid he, which is outwardly paid "to the Head of the Church, is paid to the "Church, and I take not the leaſt ſhare of it "to myſelf."

BUT while the *Engliſh*, the *Germans*, the *French*, the *Ruſſians*, the *Hollanders*, the *Artiſts* and the *Learned* accoſted CLEMENT XIV. it was GANGANELLI they ſought after. They knew his merits, they had heard of his talents, and were curious to ſee a diſciple of St. *Francis*, who, in an age the moſt unfavourable to the Religious Orders, had been preferred to the *Tiara* before *Roman* Princes, and even the Sons of Kings.

HE received men of all countries, as if he had been born in all climates. He ſpoke to them, as if his language had been always that of a Father and a Sovereign: and they all became ſo many admirers, who every where publiſhed his rare qualities—Perhaps there never was a Pope ſo univerſally known as CLEMENT XIV. The family-names of the Sovereign Pontiffs are, commonly ſpeaking, ſcarce known: they are only diſtinguiſhed by the name they aſſume at their Exaltation: but, even among the common people, and in country-places, every one had learned, that the Pope's name was GANGANELLI.

THIS

THIS is an important Leſſon for thoſe vain men, who have no other exiſtence but that of their Anceſtors. A great man ſtands in need of himſelf alone to be admired: His name, though vulgar, effaces that of Princes.

CLEMENT, to prevent his deſigns either being penetrated or betrayed, treated directly with the Potentates themſelves, as he had requeſted; and notwithſtanding the confinement a correſpondence of this nature muſt have been to him, he watched over the internal government of his territories with the moſt ſcrupulous exactneſs. He had ſucceeded a Pope, who thought he had done every thing after he had wept and prayed; and who judging of others by his own candour, perſuaded himſelf, that none were capable of deceiving him, and under the ſhadow of this integrity, he had ſuffered a famine to penetrate to the very heart of *Rome.* A thing the more extraordinary, as the Sovereign Pontiffs always take care to lay up proviſions, in order to prevent ſuch diſaſters. But the famine under CLEMENT XIII. was ſo great, that bread was ſold at ſix *bayocos*, or three-pence farthing per pound, and the common people were indebted to SIXTUS-QUINTUS, though dead now almoſt two centuries, for the happineſs of not expiring in the midſt of all the horrors of want and deſpair—It is not yet forgotten, that that great Politician depoſited in the Caſtle of St. *Angelo* five milions of *Roman* crowns, to be made uſe of on urgent occaſions; and from thence

thence was taken money to purchaſe corn, when the people were really reduced to the very utmoſt diſtreſs.

SOME vile Monopolizers, the ſcourge of *Europe* for ſome years paſt, ſtarved the Eccleſiaſtical State to feed their own inſatiable greedineſs, and ſent off to the *Venetian* territories proviſions deſtined for the ſupport of the *Romans*.

GANGANELLI uſed all poſſible diſpatch to reſtore plenty, and he ſucceeded: *Rome* recovered its joy and good plight: Each one bleſſed the tutelar *Angel*, who watched over the preſervation of the unhappy: and on this occaſion *Paſquin* wittily obſerved, that many Popes could do no more than *bleſs* and *ſanctify* *, but that CLEMENT XIV. had alſo the talent of *ruling and governing* †.

AND true it is, that by turning himſelf into as many means of aiding and aſſiſting, as their were varieties of wants, he provided for every thing; and by ordering ſeed to be given to the huſbandman, and by lowering the tax on proviſions, he cut up the evil by the very root. "It would ill become me, ſaid "he one day to Cardinal *Stoppani*, not to aſſiſt "the indigent, who came myſelf into the "world long before my fortune was made, "and was once a poor Friar of the Order of "St. *Francis*." "Let thoſe honeſt people

* Benedicere & Sanctificare. *Prayer at* Prime.

† Regere & gubernare. *Prayer at* Prime.

" come near, who want to ſee me (ſaid he on " another occaſion to one of his Light-horſe) " their ſelf-love is flattered in ſeeing an " ordinary man come to ſuch a pitch of gran- " deur."

THE common people however did not love him as much as they ought to have done, becauſe he was not expenſive in his way of living; and the Grandees unwillingly bore with him, becauſe he kept all his deſigns from them.— Knowledge and piety alone fell to the ſhare of GANGANELLI; but theſe are two qualifications, which many great people are not acquainted with, or hold them in the leaſt eſteem.

MOREOVER, to be maſter of his operations, he affected a certain air of haughtineſs towards the Cardinals. The ſame was the Policy of SIXTUS-QUINTUS; and CLEMENT thought he ought to imitate it. Their Eminences murmured, but he, like a good Politician perceived it not.

A SOVEREIGN, ſaid he, who hath many " confidants, is infallibly governed, and often " betrayed. I ſleep at my eaſe, when I am " ſure my ſecret is known to myſelf alone."

THIS procured him a deputation from the Cardinals, who repreſented to him " that the " Pontiffs had hitherto taken the advice of the " ſacred College." He contented himſelf with anſwering them: " That the affairs he " had in hand, required the greateſt ſecrecy: " whereas all *Rome* generally knew whatever " was intruſted to them." He undoubtedly offered

offered violence to himſelf, in not being more communicative with the Cardinals and the Grandees; but he feared his deſigns being diſcovered.

SPAIN ſtill taken up with the buſineſs of the *Jeſuits*, although they had no longer any exiſtence in its dominions*, warmly ſollicited the

* The ſecrecy with which all the meaſures leading to the expulſion of the Jeſuits from Spain and its immenſe dominions, and the ſilence with which they were executed, were truly aſtoniſhing. The king's ordinance ſhews theſe meaſures were the reſult of a Council held the 29th of the preceding January, and the King's Commiſſion to the Count d'Aranda for the execution of them, was iſſued on the 27th of February. Between eleven and twelve at night, March 31ſt, 1767, the ſix houſes of the Jeſuits at Madrid were ſurrounded by different detachments of regular troops; who having got open the outſide doors, the bells were immediately ſecured, and a ſentry placed at the door of each chamber. The Jeſuits were then ordered to riſe, and being aſſembled, they were acquainted with the King's orders, and aſſiſted in packing up ſuch things as were requiſite for their journey. In the mean time, all the hired coaches and chaiſes in Madrid, together with ſeveral waggons, had been ſecured, and diſtributed in proper places; ſo that without any loſs of time, they began their journey to Carthagena very early in the morning, and were eſcorted by a ſtrong and numerous guard. All this was effected without the leaſt noiſe or diſturbance: the inhabitants of Madrid were in their beds, and knew nothing of what paſſed, till they heard it, to their ſurprize, in the morning, when the affair was quite over.

On the third day after, in the morning, the Jeſuits College at Barcelona was inveſted by the civil and military power: the members were ſent off guarded for tranſportation, and their effects ſeized upon and ſealed up. The ſame meaſures were put in execution, at the ſame hour, in every part of Spain. The packets which conveyed the orders to the Governors were incloſed in letters, which gave directions that they ſhould not be opened till a certain hour; after which no perſon to whom any part of the orders had been communicated, was to quit the Governor's ſight till they were execu-

the *Beatification* of *John de* PALAFOX, Biſhop of *Angelopolis*, and afterwards of *Oſma*, as having been one of their moſt dreaded Antagoniſts. The Court of *Madrid* thought, that by placing in the Catalogue of the Saints a Prelate, who had painted the Jeſuits in very frightful colours to INNOCENT X. they would be quite cruſhed, and that it would be the moſt terrible ſtroke that could be given them.

CLEMENT ordered this cauſe to be prepared for a hearing with the greateſt ſtrictneſs: and whether it was judged not as yet to have been

ted. In the mean time, orders were ſent to the ſea-ports to examine all perſons that ſhould attempt to take their paſſage to any part of the Spaniſh Indies, that no Jeſuit might paſs in diſguiſe that way. Ships were alſo provided, and the priſoners ſent by different embarkations to Civita-Vecchia, where they were refuſed admittance by the Pope, and, at laſt, after many difficulties at ſea, and ſome demurs on the part of the Genoeſe, they were landed at Calvi, Algaiola, and Ajacio in Corſica, July 8th, to the number, it is ſaid, of 2300 of the ſurvivers.

In the month of July, the Jeſuits of Mexico, to the number of 700, were in like manner arreſted, and ſecured till ſhips could be provided to convey them home. The ſame meaſures were executed in all the foreign Spaniſh dominions. Their confiſcated eſtates and effects in Mexico only, are ſaid to have amounted to ſeventy-ſeven millions of Piaſters, or above ſeventeen millions Sterling. It is alſo ſaid, that the effects found in different warehouſes in Old Spain, were valued at a prodigious ſum; and that the Jeſuits of Peru, and the ſouthern provinces, were ſtill richer than thoſe of Mexico. If theſe facts be truly ſtated, we may perhaps from them be able to form a more juſt concluſion of the cauſes that brought on the deſtruction of the Society, than thoſe generally alledged. Immenſe property in private hands, whether communities, or ſingle perſons, have, even in free countries, always been attended with danger to the poſſeſſors. See *Annual Regiſter*, 1767.

brought

brought to a ſufficient maturity, or that he had more preſſing buſineſs on hand, *Palafox* is, as yet, only honoured in private by thoſe who revere his eminent virtues.

ALTHOUGH GANGANELLI was not one of thoſe Popes, of whom *Paſquin* ſays, that "they "rather chooſe to make Saints, than to make "their people happy;" he beatified *Paul Aretio*, of the Congregation of the *Theatins*; *Francis Caraccioli*, Inſtitutor of the *Regular Clerics-Minor*, and put on the roll *Bonaventure de Potentia*, a *Conventual Friar*. If he made only preſents of this ſort to the Order of St. *Francis*, it was becauſe heavenly honours ought more to affect Religious men, than temporal emoluments; and becauſe he was moreover deſirous to treat, with the ſame diſintereſtedneſs, both his brethren in Religion and his own family.

HE ſaw not however with indifference the *French Cordeliers* embrace again the Conſtitutions and habit of the *Conventuals*, which the Cardinal *d'Ambroiſe* had taken from them, when he reformed them. This increaſed the number of his ancient brethren, whom he ever tenderly loved, and he was charmed to have it in his power to keep up among them an honourable emulation. There appeared a Brief wrote entirely with his own hand on the ſubject of this re-union, which was glorioufly cemented; and he was ſeen to preſide in perſon at the General Chapter*, like a Father, who

* See his Diſcourſe on this occaſion in the 2d vol. 8vo. of his Letters, p. 325.

aſſembles together his beloved Children, and who ſpeaks to them with all the effuſions of a feeling heart.

It was a moving ſpectacle to ſee the humble Ganganelli, now become Pope, ſurrounded by a multitude of Religious of every age, and of every nation, ſome of whom excited by curioſity, others by reſpect, all by affection, felt the ineſtimable pleaſure of hearing and of ſeeing him—A ſkilful painter might have drawn a moſt excellent piece in that point of light. In the midſt of extacies and raptures there was a ſtruggle, who ſhould come neareſt him, ſo powerfully did the impreſſion of his learning, virtues, and dignity, act on their hearts and minds!

At his own requeſt he was conducted to his old Chamber, of which he always kept the key; and there the idea of what he then was, with the remembrance of what he had been, melted his ſoul, and bathed his eyes in tears.

The attachment he ever retained for his Order, engaged him to join his former brethren in an annual ceremony they obſerve, of drawing by lot the image of ſome Saint, who is to be their particular patron during the courſe of the enſuing year. It happened that the image of St. Ignatius of *Loyola* fell to his lot; when laughing heartily, he ſaid, "you are welcome, "Saint, but I did not imagine that you would "have given me the preference before all the "others."

He

HE diſpatched about this time a Brief to the Biſhops of the Spaniſh Indies, by which he granted them the faculty of diſpenſing in the ſecond and third degrees of kindred, to obviate the inconveniences which aroſe from that impediment of matrimony.

THE Prelate *Azparu*, Miniſter of *Spain*, who took ſo much pains in ſtirring up the Holy Father to haſten the death of the Society, died himſelf, before he had brought that affair to a concluſion. The Court of *Madrid*, ſenſible of this loſs, was not deceived, when it nominated *Monſignor Monino* to ſucceed him. "He "is an Aſp," ſaid the partiſans of the *Jeſuits*, "who is continually twiſting himſelf about "the Pope, and bites him from time to time, "to induce him to extinguiſh the Society."

THE HOLY FATHER informed himſelf of every thing, without letting any one perceive he did ſo: and even while he was ſeen on horſeback, riding out in the environs of *Rome*, or taking ſome innocent recreation, he, at the ſame time, was planning the greateſt ſchemes. It muſt be owned that, overwhelmed with buſineſs, he ſtood in abſolute need of unbending his mind. But beſides that the activity of his genius did not ſuffer him to be entirely out of action, the violent inquietudes with which he was agitated during his Pontificate, were of ſuch a nature, as to mount behind, and gallop with him wherever he went—And indeed he often ſaid, "I am really in Purgatory *."

* Io ſono veramente nel purgatorio.

FATHER *Marzoni*, his old brother-friar, and friend, ſaw him frequently, and never ceaſed admiring him—A conſtant attendance on great men is the touch-ſtone by which they are to be known. GANGANELLI, ever void of the ſpirit of the world, ever filled with that of God, had no other bright moments, than thoſe he employed on the thoughts of Eternity. But every hour of his life appeared to him as precious as his laſt; and by that means all his time was well ſpent.

NEVER was he dazzled with the ſplendour of his throne. "St. *Arcangelo*," ſaid he, "makes *Rome* diſappear in my eyes, and all "the exterior magnificence that ſurrounds me, "hinders me not from recalling to mind my "Cell and my Cloiſter."

GREAT commendations are given to the Sobriety of thoſe ancient *Roman Senators*, who after enjoying the moſt ſplendid triumphs, lived upon nothing but pulſe and fruit. That of GANGANELLI was no leſs wonderful. Ranked with Kings, receiving the homages of many of them, ſurrounded with a Court as brilliant as it is famous, he would be ſerved only as a private Friar *. The moſt frugal repaſt, and which was little better than the ordinary Commons in the Convent *of the Apoſtles*, and prepared with the hands of *honeſt brother Francis*, reduced him to eat only to preſerve life. When it was repreſented to him, that the Papal dig-

* See *ſome Particulars* of his life in the 2d vol. 8vo. of his Letters, p. 335.

nity

nity required a more ſumptuous table, he contented himſelf with anſwering thus: "Neither "St. *Peter*, nor St. *Francis* have taught me "to make ſplendid dinners." And when the head-cook came to beg, that he might keep his place; he ſaid to him: "You ſhall not loſe "your wages: nor will I loſe my health to "keep your hand in."

NOTHING could ever draw him off from his auguſt functions. He was conſtantly ſeen in all the Pontifical chapels giving marks of the moſt ſublime piety; celebrating the ſacred myſteries, like a Pontiff, who really exerciſes the Prieſt-hood of *Jeſus Chriſt*; praying like a ſpirit inflamed with divine love; edifying all who were near him. *Rome* hath not forgotten, that one day getting out of his carriage, he followed the *bleſſed ſacrament* to the ſorrowful abode of a poor woman, made her a moſt pathetic exhortation, and gratified her with a ſum of money worthy of his generoſity. "A "Pope," ſaid he, "is not the head of the "Church to live like a Prince of this world, "but to ſerve others, and ſanctify himſelf." And he was in fact an abſolute ſtranger to that ſpirit of domineering ſo much condemned by St. *Peter*, and which makes ſlaves of the Miniſters of *Jeſus Chriſt*. The *Secular Prieſts*, as well as the *Regulars*, found always in him a common Father ready to hear them; a friend, who conſtantly felt for whatever gave them uneaſineſs, as well as for their wants.

HE

He is reproached with having been too indulgent with reſpect to the Religious, who quit their Convents, and deſire briefs of ſecularization: but he well knew that a diſcontented *Monk* is a perpetual ſcandal in a community, and that charity requires, we ſhould compaſſionate the misfortune of thoſe, who engage in Cloiſters either through diſguſt or inconſiderateneſs; as alſo, that St. *Benedict* had preſcribed, in his Rule, that the Monks, who ran away from their Convents, and would not return, ſhould not be purſued; ſo fearful was he of one ſcabby ſheep infecting the whole flock. "You ought to thank me," ſaid he one day to the *General* of an Order, who complained that his Holineſs had favoured one of the Religious in quitting the order, "for the "good deed I have juſt done. The perſon "you ſpeak of, would have been loſt, if he had "ſtayed among you: he would have drawn "others into perdition with himſelf: and per-"haps, at laſt, would have cut your throat."

He always took for his rule the maxim of St. *Paul*, to be *ſoberly wiſe* *, and never to depart from moderation. An admirable maxim! Unknown indeed to Enthuſiaſts and Bigots; but without which a Pope can never govern, as he ought to do.

Though Rome, of all the cities in the world be that, in which the moſt charities are given away, and where hoſpitals are the moſt nume-

* Sapere ad Sobrietatem.

rous:

rous: and though this abundance of charities, too often, only ſerves to keep up miſery and idleneſs, CLEMENT could not reſiſt the pleaſure of giving. His heart carried him away in ſpite of all his reflections, nor could he be at reſt, unleſs he had poured forth his alms into the boſom of the poor—A generous ſoul is a ſource of riches to thoſe in want; and GANGANELLI knew none, whom he did not relieve. He gave them money; he clothed them; and uſed to ſay, that "the only thing which hurt "him, when he lived in a Cloiſter, was, that "he had it not in his power to give." When therefore he was made a Cardinal, he cried out in a tranſport: "Well then; I ſhall now "at leaſt be ſometimes able to aſſiſt my neigh-"bour."

HE never ſtirred abroad, but it was eaſily perceived that he was of a liberal and generous diſpoſition. The poor are ſoon tired with following a Prince, who gives them nothing; but they always formed the moſt numerous part of his attendance.

HE was overjoyed when he ſaw them; and he would even ſpeak to them with that goodneſs, which gives an infinite value to a few words.

THE ROMANS employed, to no purpoſe, every means to penetrate the deſigns of the Holy Father; and as no Pontificate pleaſes them, unleſs they can lead the Pontiff, they often broke out into bitter complaints. The Pope knew that they had ſpoken ill of him at a Lady

of

of quality's houſe, who warmly took his part. The next day he ſent her a preſent, with this meſſage, "that ſhe had pleaded his cauſe very "well, and that it was but an act of juſtice to "pay his counſel."

If the frequent correſpondence he kept with the different Courts, did not always bring him that calm and ſatisfaction he hoped for, the Example ſet by Madam Louisa of France *, (whoſe piety he revered in a particular manner) afforded him the moſt lively comfort. "The "more I conſider," ſaid he, "her vocation, "the more I bleſs heaven, that a Princeſs of "her rank hath raiſed up again the Religious "State, which ſeemed to be on the decline."

And indeed one would have imagined that mankind had forgotten the important ſervices, which the Order of St. Benedict hath now rendered, for near twelve centuries, to Religion and to the State; as well as the zeal of the Mendicant Orders, who, ever ſince the year 1300, have given themſelves up, without reſerve, to the moſt laborious and humiliating functions of the Miniſtry. Every one, more fond of what was faſhionable, than of what was reaſonable, railed againſt the Monaſtic Orders, when the profound abaſement of an au-

* This Princeſs took the Veil in the houſe of the Carmelite Nuns at St. Dennis, Oct. 1ſt, 1771, at the age of 34. She eats fleſh-meat only twice a-week, lies on ſtraw in her clothes, goes bare-legged, and wears nothing but flannel, like the reſt of the Nuns of that Order. See his letters to, and relating her, in the 1ſt vol. of his Letters, pp. 390,—400.

guſt

guſt Daughter of the GREATEST KING, and the ſupreme elevation of a FRANCISCAN FRIAR, viſibly proved that God took them under his protection.

CLEMENT XIV. was ſenſible, as he often ſaid himſelf, " that the Religious Orders had dege-
" nerated, becauſe it is impoſſible that fervour
" ſhould always be kept up to the ſame degree;
" that no Reformation laſts above a hundred
" years; and that even then, according to the
" remark of a famous writer, there are ſeven-
" ty years for God, and thirty for the world:
" that ſtudies were on the decline in cloiſters,
" as well as elſewhere: in a word, that there
" were too many Convents of Religious Com-
" munities, eſpecially in Country-places, where
" diſſipation brings with it a multitude of a-
" buſes. He however ſaid, he was at the ſame
" time convinced, that the total ſuppreſſion of
" all the Religious Orders could not but be preju-
" dicial both to Religion and to the State: that
" Monaſteries were bulwarks againſt Ignorance
" and Infidelity; and that they had ſupplied
" mankind with able writers, when ſcarce any
" body elſe could read "

IN the year 1762 he wrote a letter, in which he hath theſe words: " The King of *Pruſſia* is
" as able a Politician, as he is a great General,
" and he hath all along ſecured a quiet exiſ-
" tence to the Religious in his Territories. He
" hath even called ſome of them to his Capital,
" and near his perſon, becauſe he ſuffers him-
" ſelf neither to be governed by hatred nor
" pre-

" prejudice: and what makes me ſmile, added " he, is that thoſe who talk moſt of *Toleration*, " are the moſt rigid *Intolerants* with reſpect to " the *Religious Order*."

THE ingenious FONTENELLE ſaid one day to the *Feuillans**, who were his neighbours: " If " you had Balls or Plays in your houſe, the " world would not cry out againſt you. But " ſince you have had the courage to forſake " the world, and anathematize it every day, " it is no wonder that it ſeeks to be revenged " on you for ſo doing."

THE ROMAN NOBLESS, on account of the frequent change of their Sovereigns, (who are too often unfit for Government, and almoſt always too far advanced in years) take an advantage of this ſtate of perpetual languor, to grow up in a lethargic idleneſs. Thoſe among them, who are not deſtined to the Church, ſcarce know any other way of employing their time, than in hunting and gaming: and it was to obviate this latter abuſe, that CLEMENT wiſely forbid all games of hazard.

A LADY of quality having preſumed publicly to ridicule this Prohibition, " as a piece " of *Monkery*, which ſhe deſpiſed;" the Holy Father ſent an Officer, who ordered her, in the name of his Holineſs, immediately to fall on her knees. When ſhe had obeyed, he told her, " that his Holineſs, in quality of a *Friar*, " had impoſed on her that penance, which

* An Order of Monks in *Paris*.

" was

" was an uſual one in Convents; but, that the " next time ſhe offended, he would puniſh " her like a Sovereign *."

HE had all the reſolution of SIXTUS-QUINTUS without his ſeverity. When the Marquis of - - - had publicly given the Count of - - - a ſlap on the face, he ordered the former immediately to be taken up, and carried to the Caſtle of St. *Angelo*, there to remain a priſoner for ſeven years.

AN exact account was given him of the puniſhments inflicted on Criminals, and he was ſeen to ſhudder, whenever he heard that any one had deſerved death. It was in conſequence of this ſenſibility, that, having ordered two poor wretches (who were going to be led to execution) to draw lots, that only one might ſuffer, he pardoned alſo him, who had the fatal caſt; alledging that " he had " condemned all games of hazard."

HIS repartees were lively, always well-timed, and indicated a mind that took a pleaſure in being on the wing. A collection of them might be made; and they would moſt undoubtedly be entertaining.

IF he did not give Agriculture that ſpring and life it ſtands in need of, in order to clear the *Patrimony of St. Peter*, and to render it fertile; the reaſon was, his being fully convinced, that an enterpriſe of that nature could

* Ma la prima volte vi caſtigara da Principe.

not

not ſucceed any where, but in an hereditary kingdom, or in a Republic. The reign of the Popes is too ſhort: and if a Succeſſor have capacity enough to purſue the plans of his Predeceſſor, he often hath not either the time or will to do it.

CLEMENT XIV however favoured Agriculture, as much as was in his power, ſo that a medal was ſtruck with his portrait on one ſide, and, on the other, Charity ſuckling ſome children, among whom was ſeen one holding a head of wheat in its hand

HE had formed grand deſigns with reſpect to draining the marſhes (the exhalations from which render the territory of *Rome* unwholeſome) and of ſtopping the impetuoſity of the torrents, with which the flat country of *Bologna* is overflown. But theſe deſigns were executed only in part, becauſe works of this nature require a deal of time, many hands, and above all, large ſums of money.

PRAISES and commendations, which he called "the food of little minds, and the tit bits "of bigots," were inſupportable to him. He forbid any elogiums being addreſſed to himſelf, and was deſirous of baniſhing all compliments from the Chair of Truth: and when any Poet or Orator, by chance, publiſhed his virtues; "Ah!" would he ſay, "an *Alexan-* "*der* VI. and a *Nero* were both praiſed in "their times."

"What do you deſire of me (ſaid he once "to an *Abbé*, who paid him a fine compliment) "for

" for Sovereigns are never praiſed, but from " motives of intereſt? This however is cer- " tain, that I will grant you nothing. Chriſ- " tian humility forbids me to reward a flat- " terer, who endeavours to make me proud. " Speak to me the truth, and I will advance " you. Neither praiſes nor ſatires change the " man, and I am always apprehenſive, that " people want either to deceive me, or make " a jeſt of me, when they praiſe me to my " face."—He was equally averſe to parade and ſhow, as he was to elogiums.

WHEN in private with *Brother Francis*, (who had ſerved him for the ſpace of twenty years) or with Father *Buontempi*, he laid aſide all exterior grandeur, as a perſon puts off a dreſs of Ceremony. Then was the Sovereign eclipſed, and GANGANELLI only appeared—Thus every evening does the ſun withdraw its rays, and preſents to us only a half light, friendly to the eye.

WE muſt judge of his familiar diſcourſe from the manner of his converſation, when a private Religious. A man is ſtill the ſame, to whatever height fortune may raiſe him, unleſs pride has ſpoiled his heart. GANGANELLI was perhaps ſtill greater in his private life, than in his public actions. News, Anecdotes, Bons-mots, Science, Literature, were topics he was quite maſter of. He opened his ſoul to the ſweet pleaſure felt in converſation; and he could with equal eaſe enter into Diſſertations with the learned, converſe on Politics with the

news-mongers, talk with ſtrangers, and become the humble compaṅion of Brother *Francis*—"I have been all day a Pope and a Prince," (ſaid he one evening) "and I muſt reſume the "tone of Father *Ganganelli*, not to be quite "ſtifled to death: Come let us chat as we "uſed to do." He then would relate the moſt entertaining ſtories in ſo natural and eaſy a manner, as to diſcover the excellency of his character.

ONE day, on his return from an airing, the ſprings of his chariot breaking, he refuſed to take another carriage, but went to his palace on foot, ſaying, "that St. Francis's carriage "was not liable to be overturned."

WHENEVER he ſaw any *Frenchmen*, he made them draw near to him, and took a particular pleaſure in repeating to them, "that he was "the common Father of all the Faithful, but "particularly of the *French* *."—There was not even a Traveller, who, in raptures at the ſight of him, did not join his voice with that of the *Romans*, to publiſh his acts of kindneſs.

IT is a common ſaying in *Italy*, that "a "Pope never ſees the truth, but when he "reads the Goſpel." CLEMENT, without employing ſpies and informers (the ordinary expedient of baſe ſouls, and weak minds) looked every where about him, and ſaw, with his own eyes, whatever it concerned him to know. Then, like an able Prince, he rewarded, or

* Principalmente queſto dei Franceſi.

puniſhed;

puniſhed; he ſpoke, or was ſilent. "Provi-
"dence," ſaid he, "hath placed me, as a Sen-
"tinel, for no other end, than to watch care-
"fully over *Iſrael.*" People grumbled that his watchfulneſs extended to every object; but he was convinced that the happineſs of the people depends on the care which the Prince takes to enter into every detail of government; and that a Pope, provided he diſregard trifles, cannot, in other reſpects, be too exact.

THIS attention of his kept all in play, who had any employments under him. A thing the more neceſſary, as frauds had been committed with impunity under the reign of his predeceſſors.

LAMBERTINI himſelf, *Benedict* XIV. (like all authors, who neglect buſineſs, to give themſelves up entirely to their literary purſuits) was a great Doctor, and gained reſpect abroad, without having the talent of governing well at home. "He was great in his wri-
"tings, (ſaid the *Italians*) but little on the
"throne *.

CORSINI (*Clement* XII.) was blind nine years out of the twelve he reigned; but it may be preſumed, that his Treaſurers and Receivers had good eyes, during that time.

ORSINI (*Benedict* XIII.) of the Order of the *Dominicans*, too great a Saint himſelf to ſuſpect others of any thing bad, was continually cheated by that wretch, Cardinal *Coſcia*, who, though only the ſon of a Barber in the King-

* Magnus in folio, parvus in ſolio.

dom of *Naples*, enriched himſelf at the expence of the Holy See, was a priſoner in the Caſtle of St. *Angelo*, and died in the year 1755, loaded with gold, and the execration of the public.

THE duties of a PRINCE and of a PASTOR are hard to reconcile: Policy often requires what Religion doth not allow: If the quality of a Paſtor inſpires clemency, that of a Sovereign adviſes ſeverity. Thus we read that SIXTUS-QUINTUS was a great Monarch, without having the Zeal of a *Thaumaturgus;* and that St. PIUS was a good *Pope*, but a ſorry *Prince*—It is the remark of an hiſtorian, that the Popes taken from the Order of the *Cordeliers* (who have been to the number of ſeven) had all of them the talent of governing well; whereas thoſe taken from among the *Dominicans*, underſtood edification better than government.

GANGANELLI was the Pope who united moſt nearly thoſe two qualifications, as a maſculine piety hath much more analogy with Sovereignty, than a trifling and puſillanimous devotion. His religion favoured of the temper of his character and genius: it was elevated: it was ſtrong. Had it not been ſuch, he muſt often have been ſtopped in his enterpriſes; whereas ſeeing every thing in great, and ſetting himſelf above the rumours of the public, prejudices or events, he had the art of being at once both a PRINCE and a PONTIFF.

THE

THE low contrivances, which groveling ſouls fail not to make uſe of to gain their ends, were perfectly unknown to him. Although thoroughly acquainted with a Court, which is accuſed of being a very Labyrinth for its turnings and windings, he never deceived the Politicians, but either by ſaying nothing, or ſpeaking always the truth. He was too ſincere to be acquainted with any underhand doings: he had too great a genius to ſtand in need of them!

NO ONE ever timed things better than he did. He was ſeen to wait the moment of action, ſo as neither to be too dilatory, nor too precipitate. "The hour is not come," would he ſay, when he was ſolicited to haſten any operation, "I diſtruſt (wrote he to Cardinal "*Stoppani*) the vivacity of my temper, and "will therefore take eight or ten days to "conſider on what your Eminence deſires of "me. Our imagination is often our greateſt "enemy: therefore I always endeavour to "tire mine before I ſet about any thing. "Buſineſs, like fruit, hath its time of matu-"rity, and we muſt never think of diſpatch-"ing it, when it is only half ripe."

HE was the ſame in his reading, as in whatever elſe he did. When he found his mind diſpoſed for thinking, he laid aſide his books: and as ſovereigns are led by circumſtances, and we muſt thence conclude, that every one is born to be dependant, it often happened that he ſat up a part of the night, and ſlept a part

of the day. "The Rule, ſaid he, is the Reli-
"gious man's compaſs, but the neceſſities of
"the people is the clock of ſovereigns. When-
"ever they want us, we muſt be ready to
"ſerve them *."

THIS maxim, when he was Pope, often dragged him from his books. He only then read for his edification or his amuſement. He uſed to aſſert that "all the books in the world might "be reduced to ſix thouſand volumes *in folio*, "and that thoſe of the preſent age were no "more than ſome paintings, which the mo-"derns had found out the art of waſhing and "cleaning in the moſt proper manner to be "expoſed to view."

IT is a pity he never wrote any thing himſelf, though ſeveral attribute to him ſome works of BENEDICT XIV. and eſpecially his *Encyclical Letter*. There would have been found in his writings the phlegm of the *Germans*, and the ſprightlineſs of the *Italians* as we may judge from his Letters. But he was ſo fully perſuaded, that there are too many writers, that he was always afraid of increaſing the number. "Who knows, ſaid he one "day in a joke, but Brother *Francis* may take "it into his head to turn writer? I ſhould "not be ſurpriſed to ſee ſome work of his in "his way; but certainly it will not be the "hiſtory of my *ragouts*, or it will be a very "ſhort one."

* La buſſola di Frati è la ſora regola, ma il biſogno del popolo è l'orologio dei ſovrani.

WHEN-

WHENEVER any of thoſe modiſh productions were mentioned, which attack the Chriſtian Religion: "The more books, cried he out, "of that kind are written, the more will peo- "ple be convinced of the neceſſity of Chriſ- "tianity." He obſerved, "that all that the "writers againſt Chriſtianity could do, was to "ſink a pit, to ſubſtitute in lieu of it." He uſed to ſay, "that the only reaſon *Voltaire* "(whoſe Poetry he admired) had for at- "tacking Religion ſo often, was becauſe it "was troubleſome to him; and that *J. J.* "*Rouſſeau* was a Painter, who never could "take any likeneſs, and excelled only in "the drapery."

HE was one day giving his ſentiments concerning the book entitled, *The Syſtem of Nature*, and added: "What gives me concern "is, that the more that book goes on falſe "principles, the more reputation, and the "more readers it will have in an age like "ours: it would even acquire a new de- "gree of celebrity, were any one to under- "take to refute it ſeriouſly." He afterwards remarked, "that the Author of that bad "book was a mad-man, who imagined that, "by driving the maſter out of the houſe, he "could diſpoſe of it as he pleaſed; without "reflecting, that no creatures whatſoever can "breathe, but as they exiſt in God*."

"BUT each age, continued he, diſtinguiſhes "itſelf by a new way of thinking. After the

* In ipſo vivimus, movemur, & ſumus.

" times of *Superſtition* came the days of *Infide-*
" *lity*; and man, who formerly adored a *mul-*
" *titude* of Gods, affects now to acknowledge
" *none*. *Virtue* and *vice*, *immortality* and *anni-*
" *hilation* all appear to him ſynonimous terms,
" provided ſome ſilly pamphlets ſerve him as
" a rampart againſt heaven: and theſe ſcan-
" dals ariſe, and are daily increaſing in the
" very boſom of the true Religion. While it
" was perſecuted by the heathens, a Pope had
" at leaſt the glory and happineſs of defend-
" ing it at the price of his blood: but now that
" he cannot run to Martyrdom, he is unhap-
" pily obliged to be the ſorrowful witneſs
" of error and impiety."

THESE Sublime reflections he made in the preſence of a Commander of *Malta*, from whom I had them; and which clearly evince, that he was ever ready to ſacrifice himſelf for the good of Religion; and that when the intereſts of the Church were at ſtake, he would not value his life.

HE wrote a letter, to the King of France, bearing date the 21ſt of March 1770, to conjure him to put a ſtop to the progreſs of Irreligion. It is among thoſe that are already publiſhed.

IT was ſolely for the glory of the Church, that he, from time to time, created ſome Cardinals, without any regard to his private connections, or ties of kindred.

THEIR Inſtitution, which goes as high as the ninth century, had no other deſign, than the advan-

advantage and honour of Religion. As they are the Council of the Sovereign Pontiffs, whenever theſe ſtand in need of advice, there have at all times been found among them men of great ſouls, whoſe zeal and learning were of eminent ſervice to the Church and State. Some of them have carried their courage, and their faith to the extremities of the world. Others, appointed thereto by Kings, have governed the moſt flouriſhing Empires. The lateſt Poſterity will cite the d'AMBOISES, the XIMENESES, the RICHELIEUS, the FLEURYS, as the bucklers of the kingdoms, of which they were miniſters.

IF CLEMENT XIV. did not make a complete promotion during his Pontificate, it may be preſumed, that either the crowned Heads laid him under ſome reſtraint, or that he was at a loſs for a choice of proper perſons. He would rather come to no determination, than diſpleaſe any of his old friends, who flattered themſelves with the hopes of obtaining the purple, and who might perhaps not be worthy of it. The good qualities, which friendſhip requires, are not a ſufficient title to be made a Cardinal, It is a dignity, which hath too great an influence on the intereſts of the Church, to be beſtowed at random.

FATHER BUONTEMPI, of whom people have talked in ſo different a manner, never obtained any thing of the Holy Father, but the advantage of often ſeeing him: their intimacy

no

no way influenced public affairs, as was given out. The condition of a ſovereign were much to be pitied, ſhould he thereby be obliged to remove from his perſon all thoſe who are agreeable to him.

THE moment to ſee CLEMENT, ſo as to form a true judgment of his great abilities, was preciſely that, when with a few friends, and eſpecially Cardinal de *Bernis* (whoſe different periods of life have been diſtinguiſhed by the moſt flattering epochas, and the moſt delicate productions of genius) he conferred on the matters of the times, and conſidered of the means of reconciling the intereſts of Religion with thoſe of the Monarchs. It was then that a profuſion of light produced a meridian brightneſs, and GANGANELLI, from midſt of rays, decided without any fear of a miſtake. The leaſt indeed would have been dangerous, as he had to weigh the rights of the Sovereign Pontiff, the motives on which he acted, and to keep within the bounds, which maintain an equilibrium between the Holy Father, and the different Powers.

THE more the functions of a Pope are laborious and to be dreaded, the more need hath he of repoſe, not to faint under them.

The ordinary reſidence of the Sovereign Pontiffs, during the fine ſeaſon of the year, is *Caſtle-Gandolfo*, built by the Chevalier *Bernini*, four leagues from *Rome*, near the lake *Albano*, from whence there is a view of the moſt magnificent objects.

CLEMENT

CLEMENT failed not to go thither in the months of May and October, the moſt proper ſeaſons in *Italy* to enjoy the pleaſures of the country: and there, in order to know him perfectly, a perſon muſt have ſeen him anatomize an inſect, analyſe a flower, run through the *phænomena* of nature, raiſe himſelf by degrees to the author thereof: in a word, it was there he ought to have been ſeen taking a view of the earth and of the heavens, either to retire within himſelf by private meditation, or to converſe in a familiar manner with ſome of his friends.

HIS imagination was warmed at the ſight of the beauties which the environs of *Rome* preſent to view, and at the remembrance of the old *Romans*, who with ſo much ſtatelineſs had trodden the ſame ground. He read over again in his memory the moſt ſublime and moſt ingenious paſſages of the Poets. There is ſcarce an *Italian* of any education, who is not acquainted with the works of *Arioſto*, *Dante*, *Petrarch* and *Metaſtaſio*: even the Ladies amuſe themſelves with that kind of reading, and know how to make proper uſe thereof in converſation without affecting wit.

HIS PHILOSOPHY was of very great help to his imagination: it recalled to his remembrance his different ſituations in life, the former part of which had paſſed in obſcurity and perfect tranquility; the latter in ſplendor, and great trouble — Thus does a Pilot, after a darkſome and calm morning, find himſelf, towards the evening,

evening, hurried away on a ſudden by an impetuous gale, attended with hail, thunder and lightning.

SOMETIMES, when tired with too much thinking, he would withdraw with *Brother Francis* to ſome private arbour, where they could not be ſeen. There they recalled to mind with freedom and familiarity ſome Cloiſter-anecdotes; and had any one overhead their converſation, he would have concluded them to have been two equals in every reſpect.

ONE day pointing to *Brother Francis*, he twice repeated the following words: "He "hath kept his habit, and is happier than I "am, who wear the *Tiara*. They would "make me Pope; and I very much fear - - - - "(here he ſtopped ſhort) but after all we muſt "ſubmit to the will of God."

HE was once entertaining himſelf in this manner, when a meſſage was brought, that there were ſome Embaſſadors come to wait on him. They found him as ſerene, as if no cloud hung over his mind. And indeed he laughed in his ſleeve at the uneaſineſs he cauſed in the curious.

IT was during his ſtay at *Caſtle Gandolfo*, that he ordered an elegant repaſt to be ſerved up to ſome *Grandees* of *Spain*, and forgetting he was a Sovereign Prince, he came, out of pure friendſhip, to ſee them at table, and would not even ſuffer one of them to riſe to pay him any reſpect.—He every day took care, while his Houſehold was at dinner, to go to a window,

dow, and from thence give alms to a number of old, infirm people, who were gathered together.

THE PUBLIC imagined that he had loſt ſight of the grand affair of the *Jeſuits*, and that, according to the practice of the Court of *Rome*, he only ſought to gain time: but in reality he never ceaſed thinking of it from the moment of his exaltation. He ſometimes cauſed the Archives of the *Propaganda* to be opened, to ſee therein the Memoirs of Cardinal *de Tournon* *, of Meſſrs *Maigrot* † and *de la Beaume*,

* Charles-Thomas Maillard de Tournon. He was conſecrated Patriarch of Antioch by CLEMENT XI. in 1701, and ſent to China in quality of Vicar Apoſtolic to ſettle the diſputes ariſen there among the Miſſionaries relating to the worſhip the Chineſe pay to their Anceſtors, Confucius and the planets. He publiſhed a mandate, in which he forbid the placing pictures in the Church with this inſcription: ADORE HEAVEN. He was at firſt kindly received by the Emperor, who vouchſafed even to explain to him the meaning of the words he had forbid being placed in the Churches. The 25th of January 1707 he publiſhed a mandate to regulate the conduct of the Miſſionaries, when queſtioned reſpecting the Chineſe worſhip: but this did not accommodate matters. CLEMENT XI. ſent him the Cardinals' hat the ſame year to reward his zeal and procure him greater reſpect from his opponents: but he died in priſon in 1710. He was a man of fervent piety and ardent zeal: he meant well, but this could not excuſe the precipitancy of ſome of his actions. He had not a ſufficient regard for the Jeſuits, and their intereſt in China was greater than his. *Nouveau Dictionaire Hiſtorique-Portatif.*

† Charles Maigrot, Doctor of Sorbon, was ſent from the ſeminary of foreign Miſſions to China. He was made Biſhop of Conon, and Vicar Apoſtolic. He diſapproved the conduct of the Jeſuits, and declared in a public mandate the rites obſerved at burials ſuperſtitious and idolatrous. This drew on him the hatred of the Jeſuits. They procured an order from

*Beaume**, as alſo thoſe of the *Jeſuit*-Miſſionaries: at other times he would get a perſon to read to him the accuſations brought againſt the *Jeſuits*, and their apologies. There was no publication of any conſequence, either for or againſt the *Company of Jeſus*, of which he did not make himſelf perfectly maſter; and as he diſtruſted equally both panegyrics and ſatires, he did not look out for arguments and proofs, to determine what he was to do, either in one or in the other ſort of theſe writings. He requeſted of the King of *Spain* the correſpondence between PHILIP II. and SIXTUS-QUINTUS with regard to the Jeſuits, whoſe ſuppreſſion was even then deſigned. Never was man more impartial: he renounced his own will: he diveſted himſelf of whatever ſavoured of prepoſſeſſion: he judged as poſterity itſelf will judge hereafter.

WHEN the POTENTATES preſſed him to come to a determination on this affair, he anſwered: "Give me time to examine the important buſineſs on which I have to pronounce. I am the common Father of all "the faithful, but more eſpecially of the *Regulars*; and I cannot deſtroy a famous Order, without having ſuch reaſons for ſo doing, as will juſtify me in the eyes of all ages

from the Emperor to have him confined in their houſe at Pekin. He was at laſt baniſhed China and died at Rome with the reputation of piety and great learning in the Chineſe Literature and books.

* Another Miſſionary in China, engaged in the ſame conteſt with the Jeſuits.

"to

" to come, but above all in the eyes of God.
" I will not merely execute the will of others,
" I will be a judge."

When any of his formerly Brother-Friars aſked him queſtions relating to the Jeſuits, he ſaid to them: " While I was brother GANGA-" NELLI, I might have truſted you with my " moſt ſecret thoughts; but now I neither " ought nor can I ſpeak." Every one knows, that the *Romans* eaſily paſs from an enthuſiaſtic admiration to downright hatred: that they more than once have abuſed the very Pontiffs they had moſt deſired: and that a Pope, to pleaſe them, ought not to reign above three years. Unhappy from their lazineſs, they always hope, that by changing their Maſters, they may become more fortunate; in the ſame manner almoſt, as a ſick man fancies he ſhall be much better, when he hath changed his poſture.

IT is not therefore ſurprizing that CLEMENT XIV. was by turns expoſed to murmurs and eulogies.

SOMETHING would have been wanting to the glory of CLEMENT, if he had not contributed to the embelliſhment of *Rome*, a city ſo ſuſceptible of ornaments, and ſo abounding in riches proper for its decoration. He therefore, emulous of treading in the ſteps of SIXTUS-QUINTUS, PAUL V. and BENEDICT XIV. compoſed a *Muſæum* of whatever can ſatisfy the curioſity of antiquarians and travellers, that

that is to ſay, of the rareſt things which have come from the hands of the ancients.

ONE would have ſaid that *Rome* was deſirous of honouring his Pontificate, and in haſte to bring to light thoſe Maſter-pieces of Art, which were concealed in its womb. There was not a year paſſed, in which were not found, by digging, ſome Vaſes, Urns, and Statues, of immenſe value; and theſe precious remains were an addition to the magnificent Collection begun under LAMBERTINI. There, with a ſingle glance of the eye, is ſeen the triumph of the Religion of ROME: I mean the wrecks of whatever was uſed in the pagan ſacrifices, and the ruins of all thoſe profane Divinities, whoſe ſtatues are now only conſidered on account of the chizel, which ſeems to animate them.

WHEN CLEMENT could ſteal away from the multiplicity of buſineſs, with which he was beſet, he uſed to viſit theſe monuments with ſome foreigners of diſtinction, or ſome famous Artiſts, more like a ſovereign, who makes it a duty to embelliſh his Capital, than a lover of the arts, who gratifies his own taſte. This is what he ſaid himſelf to a French Gentleman, converſing with him in a familiar manner. After having diſcourſed with him on different ſubjects, he added: " that being born in a " village, and brought up in a Cloiſter, where " none were inſpired with the love of the fine " Arts, he could not acquire the ſcience ne- " ceſſary to judge, like a *Connoiſſeur*, of the mo-

" monuments he had collected; but, as a So-
" vereign, he thought himſelf obliged to ex-
" poſe the fineſt monuments to the eyes of
" the Artiſts and the Curious, that they might
" be known and imitated."

IF he did not always reward the learned, in proportion to what might have been expected from a Pope ſo learned himſelf, it muſt be attributed ſolely to circumſtances. The multiplicity of buſineſs, and the ſhortneſs of his reign, left him no time for what would have given him the greateſt pleaſure. A Pope moreover doth not always do, what he would: There are incidents which tie up his hands. But he was always ſeen very attentive to the beſtowing of Biſhoprics on ſuch only, as were duly qualified, and for this reaſon he often nominated to them ſome Religious of his own Order.

IT ſeldom happens that a Pope is not very circumſpect in the nomination to Biſhoprics. He knows very well, that for the good government of a Dioceſe, a Biſhop muſt not only be *the Salt of the earth*, but that he muſt alſo be *the Light of the world*; and hence it is, that the Biſhops in ITALY are, in general, as humble as they are learned, and as charitable, as they are zealous. They obſerve ſtrict reſidence; and live in the moſt cordial manner with the Parochial Clergy: for they muſt not be confounded with thoſe *Monſignori*, known in *Rome* under the name of *Prelati*, and who often, as they are not even in orders, fill poſts,

which might be occupied by mere laymen, and ſerve the Pope in his different functions.

CLEMENT was no leſs exact in the nomination of his *Nuncios*. He was deſirous that his Embaſſadors ſhould do him honour by their morals and learning, and, above all, by their love of peace. And if perchance he made choice of ſome, who were young, it was, becauſe he perfectly well knew that their merit had outſtript their years.

RELIGION had but too often felt the unhappy effects of an indiſcreet zeal; and it was to repair, as far as poſſible, the miſchiefs done thereby, that CLEMENT (all whoſe ſteps and thoughts were regulated by prudence) obſerved the Evangelical toleration, which the divine Legiſlator made uſe of towards the *Sadducees* and *Samaritans*: that toleration, which would not call down fire from heaven: which fears to put out the ſtill ſmoaking match, or to entirely break the already broken reed: "Cha-" rity, uſed he to ſay, is but too often loſt in " ſupport of Faith, without reflecting, that " though it be not lawful to tolerate error, it " is forbidden to hate and perſecute thoſe, " who have unhappily embraced it."

FROM ſuch paſſages as theſe we are naturally led to believe, that he would have ſtopped the fury of the *Ligue*, and conſequently the exceſſes of both Catholics and Proteſtants, had he reigned in thoſe times of confuſion and horror, when Fanaticiſm borrowed the language of

of Religion to immolate to its rage whole multitudes of Citizens.

RESENTMENT never found admittance to his breaſt: "I leave it," ſaid he, "to bigots to "keep a regiſter of ſuch as have hurt them or "ſlighted them." If he ever called to mind his enemies, it was only to give them ſome marks of kindneſs and affection. In like manner the Church, of which providence had appointed him the Head, holds it as a maxim to pardon: that Church, which, though always attacked, and always victorious, oppoſes only patience and meekneſs to perſecution, and even prays for thoſe who have the audaciouſneſs to inſult it. The conduct of a Pope ought to be like that of the Church; and then is ſeen on earth a picture of heaven.

IF, beſides the natural kindneſs, which the *Italian* Lords ſhew their ſervants, and which renders them ſo extremely affable, the Holy Father moreover took a particular pleaſure in conferring with others upon any particular ſubject, it was, becauſe he thought every one capable of giving him ſome information. "I "have profited more," uſed he to ſay, "by "converſation, than by reading; and there is "not one, even of the loweſt rank, who hath "not taught me ſomething."

IN like manner MARCUS AURELIUS uſed to ſay, that he was indebted for what he knew to his parents, his friends, neighbours, and even to his ſervants. The teſtimony of theſe latter in favour of their maſters is not liable to ſuſpi-

cion; the greateſt man lies quite open to them; and the nearer they were to GANGANELLI's perſon, the more they eſteemed and valued him.

HE had the happy quality of never ſuffering himſelf to be prepoſſeſſed againſt any one: and the reaſon he gave for it was, "that to be "thus prepoſſeſſed againſt people was the de-"fect of the great ones; but that he was born "little." Few informations were brought to him, as he inſiſted on the informations being proved; and a great ſoul ever deſpiſes informers, and gives no ear to them.

HE was once deſired to abandon a man of talents, on account of the irregularity of his conduct; when he gave this anſwer: "As it "is not in conſideration of his faults that I do "him kindneſs, but on account of his parts, "I do not ſee any motives, which oblige me "to abandon him."

IN all the largeſſes he beſtowed, he never ſought for applauſe, but from his own heart; and he was always ſatisfied, when he had conſulted it, becauſe it never adviſed him, but to do what was great and good.

AS the FINANCES are an object, which challenge a double concern from a Pope, in as much as he is both a Pontiff and a Prince, he gave his whole attention thereto. The revenue of the Sovereign Pontiff is computed to amount to 4,000,000 of Roman Crowns, of which *France* annually pays 600,000 livres, and nothing more, for bulls, reſignations, and diſpenſations: but this

this is an article, which, when added to what other Kingdoms give, amounts to an important ſum, and which unhappily contributes to keep up the ſloth of the *Romans*. The Popes having all this money, ſcarce levy any taxes on the people; and where the people have no taxes to pay, they inevitably fall into a ſtate of benumbing ſloth. *Rome* depends on the ſubſidies, which are ſent her, as *Madrid* does on her Galleons; and this deſtroys every ſpring of activity among the Citizens.

IT is of the utmoſt importance that the Pontifical Treaſury ſhould be carefully watched: Financiers, Stewards, Adminiſtrators, and Nephews above all, have, but too often, put therein a greedy hand, either for the gratification of their pleaſures or their ambition: but CLEMENT took care to provide againſt that dangerous abuſe. Beſides paying a hundred thouſand Roman Crowns, which there was a neceſſity of borrowing to hold the Conclave, in which he was choſen Pope; thirty thouſand crowns for a building erected by his Predeceſſor at *Monte Cavallo;* a fund of three thouſand crowns annually, which he ſettled for the Hoſpital of the *Neophytes;* twenty thouſand crowns, which he gave to the Hoſpital of the *Holy Ghoſt*, to purchaſe the property of the place called *la Marinella;* ninety-two thouſand crowns, which he left to the *Mount of Piety*, or the *Charitable Fund;* forty-two thouſand crowns to the bank of the *Holy Ghoſt*, and a hundred and fourſcore thouſand crowns in the

hands of the Treaſurer-General; beſides diſcharging ſome debts of the Apoſtolic Chamber, and all thoſe of his predeceſſor: beſides eſtabliſhing manufactures, and knowing how to give away, without letting any thing be loſt; he ſatisfied all his engagements, and the money was employed no other way, but as deſigned, in keeping up the Pontifical Court, and buildings; the expences of Nunciatures and Miſſions; the payment of troops, artiſts, workmen, &c. without taking into the account the penſions paid by the Holy See to decayed Gentlemen and new Converts.

ADD to theſe expences the others CLEMENT was obliged to be at for the reception of the Princeſs Dowager of *Saxony*, and of Prince XAVIER; as alſo of the brothers of the King of *England*, who came to *Rome* in his time; and the conſiderable preſents he made to ſeveral Sovereigns, the number of Couriers he diſpatched to them, the nature of the buſineſs he had to tranſact with them, requiring equal expedition and frequency. Nothing was omitted of what was to be allowed to the dignity of the Throne, the ſplendor of a Court, which hath ever been majeſtic, and the ſingular circumſtances of the times; while the Sovereign Pontiff, in the midſt of grandeur, lived like an Anchoret, and ſeemed a ſtranger to all the pomp that ſurrounded him.

IT is publicly well known, that what he laid out on himſelf, during the whole time of his Pontificate, did not in the ſum total amount to what

what any other Pope uſually ſpent in four months.

THE adminiſtration of the Eccleſiaſtical State was ſeen to aſſume a new appearance, divers abuſes were repreſſed, the decency and the reſpect due to manners correſponded to the public ſafety, and commerce acquired more ſprings: nor is there any doubt, but that Rome, had he reigned longer, would have come out of its inactive and benumbed ſtate.

BUT what completes his glory is his having forgotten himſelf and his relations. He is not known to have any, or even a country. He is the High Prieſt *Melchiſedeck*, whoſe family and origin are both unknown, and, like the Saviour of the world, he acknowledges none for his brethren, but ſuch as fulfil the law of God.

THE hiſtory of *Nepotiſm*, the rock on which almoſt all the Popes have ſplit, teaches us, that the more devout they were, the more they enriched their nephews, and raiſed them to the greateſt honours. *Ottoboni*, a Venetian, who took the name of ALEXANDER VIII. was very old, when choſen; and being in haſte to do all the good he could to his relations, he never ceaſed repeating, "Come, my friends, let us "be quick; the clock hath ſtruck two and "twenty, and I have only two hours more to "live *," alluding to the way they count the hours in *Italy*, which always make twenty-

* "Vinti due ore ſono ſonate.

four, when the night begins. Noon or mid-day, according to this diſtribution of the hours, in winter is at nineteen o'clock, and at ſixteen in ſummer, with reſpect to the courſe of the ſun.

ALBANI, ſo well known be the name of CLEMENT XI. refuſed the Papacy for a long time, alledging that he had Nephews, and that he found himſelf weak enough to advance them. This acknowledgment of his was diſregarded, ſo great was the deſire of having him for Sovereign Pontiff: but he ſhewed afterwards, that the motives he alledged for refuſing the Tiara were well grounded. *Rome* abounds with families, on which the Popes have heaped riches and honours; but neither LAMBERTINI nor GANGANELLI will ever be mentioned on that ſcore. They ran into the oppoſite extreme.

THE Nephews of the former had been almoſt in a ſtate of indigence, if the King of *Sardinia* had not advanced them: and thoſe of the latter have hitherto remained under a cloud, which no one hath yet diſpelled. SIXTUS-QUINTUS himſelf had the weakneſs to aggrandize his family to that height, as to give it a place among the *Roman Princes*: but CLEMENT is reſolved to belong to *Jeſus Chriſt* alone, whoſe Vicar and Apoſtle he is. When any one intereſts himſelf in favour of thoſe who are united to him by the ties of fleſh and blood, he anſwers: "If you recommend them "to me as relations, I love them with all the "pleni-

" plenitude of my heart: if as poor, they " have a competency to live on, and a perſon " is always rich enough, when he hath where- " with to ſatisfy his wants."

HE gave a moſt ſtriking inſtance of this himſelf, by refuſing to have any other ſnuff-box, than that which he had when a private Religious; and valuing gold no farther, than as it is employed in works of charity.

HE never would make the ſmalleſt preſent to any of his own family; and he had ſuch a horror of Nepotiſm, that he never would allow his great Nephew, Abbé *Fabri*, to viſit him; nor could he ever poſſibly be prevailed on to ſend any ſmall preſents to his Nieces and his Siſter. When a Prebendary of *Foſſombrone* and *F. Buontempi* deſired him to give them that ſatisfaction, he anſwered: " No; for after I have " been aſked for trifles, then ſomething more " conſiderable will be aſked of me, till I ſhall " inſenſibly contract a habit of not being able " to refuſe any thing."

SEVERE to himſelf, indulgent to others; a ſtranger to the conveniences of life, except to deprive himſelf thereof, he ſtuck literally to the words of St. *Paul*, who recommends to us the uſe of creatures, as if we uſed them not.

THE Sovereign Princes, who had all a real affection for him, intereſted themſelves in his preſervation, at the very time that he ſuffered nothing to tranſpire with regard to his deſigns. They knew his virtues, they ſaw in his

his private letters the greateſt ſincerity of ſoul, and uprightneſs of heart. Moreover, it was an act of gratitude they owed him. There was nothing happened in ſcarce any of the Courts of *Europe*, which was a ſubject either of ſorrow or joy, on occaſion of which CLEMENT XIV. did not give public marks of his ſenſibility. He carried his attention ſo far, as to viſit the national Churches on the days, when the feaſts of the Sovereigns were celebrated therein. It evidently appeared that he was born to be ſeated amongſt them, and his ſoul (though he knew it not himſelf) would not have been at its eaſe, if it had not reigned—Such are great men! Their genius, like the activity of fire, ſeeks only to expand itſelf.

HE declined giving the title of KING to the Chevalier CHARLES STUART, juſtly thinking that it would be of no advantage to him, and would ſerve only to diſguſt the Engliſh nation more than ever againſt the Holy See.

AN abuſe had long prevailed in *Rome*, which left to Quacks the care of killing with impunity, as their intereſt or pleaſure directed them. But an Edict of the Sovereign Pontiff ſoon appeared, which enjoined all approved Phyſicians to have their names enrolled in a Catalogue, with a prohibition to all others of practiſing. The *Cardinal-Chamberlain* was charged with the execution of this decree, and order was reſtored.

BUT the occaſion on which he ſhewed the greateſt vigour and reſolution was, when he heard

heard that a certain *Peter-Andrea* had fraudulently ſent corn out of the Eccleſiaſtical State, and tranſported it on board the Pope's own Galleys, to *Fiumicino*. Forgetting then his natural ſweetneſs of temper, and ſeeing only the danger to which his people would be expoſed by ſuch villainies, he could not contain himſelf. "Clap him up in priſon," ſaid he; "let him be brought to his trial; and let the "public ſee, that to leſſen the ſubſiſtence of "my people, is to take away my life."

THERE is no country in the world where ſo much indulgence is ſhewn to crimes as at *Rome*. A Pope, in quality of the Head of a Religion which abhors the ſhedding of blood, and ſurrounded by a number of Cardinals, who all have the privilege of ſaving criminals, and who, but too often, take them under their protection, hath his hands in a manner tied by theſe circumſtances, unleſs he will exert his whole authority. But he fears the imputation of cruelty, and chooſes rather to grant a pardon.

GANGANELLI was ſomewhat more ſevere than his predeceſſors; and if he had not ſucceeded to reigns too mild, we ſhould have ſeen him puniſh with ſtill greater rigour. This he let the Biſhop of *Malta* know, when he ordered him to come to *Rome* to receive the reprimand he deſerved, for having grievouſly offended the Grand Maſter, and as owing a ſatisfaction to the Potentates.

AT the requeſt of the King of Portugal, he recalled the bookſeller *Pagliarini*, who, under the

the former Pontificate, had been obliged to quit *Rome*, for having printed a work againſt the Jeſuits, under the title of The *Wolves unmaſqued*.

CLEMENT XIV. was called the *Pope of the Sovereign Princes*, and it muſt be owned that he had a tender love for them, and was ſincerely beloved by them. This appeared from the various preſents, which they were continually ſending him. From the King of *France* he received a valuable collection of all the medals, which form the Chronological Hiſtory of his own reign, and that of LEWIS THE GREAT; and this example was followed by the Empreſs-Queen of Hungary, and the Elector Palatine.

THE buſto of GANGANELLI may be ſeen at London among thoſe of other great men; and it is well known, that when he heard of this, he cried out: "Would to God they "would do for the ſake of Religion, what "they do only out of a perſonal regard for "me *.

THUS, during this century, have two Popes received the moſt diſtinguiſhed marks of eſteem and affection even in *England* itſelf. A Nephew of the Miniſter Walpole, having procured a buſto of LAMBRRTINI to be made, ordered the following inſcription to be engraved on the Pedeſtal: "A man, who never ſpoke a good word of any Prieſt of the

* Utinam quæ faciunt pro perſonâ facerent in favorem religionis.

"Church

" Church of *Rome*, cauſed this monument to " be erected in honour of BENEDICT XIV. " Sovereign Pontiff."

So true it is that great men belong to all ages and all nations; let us therefore diveſt ourſelves of all prejudice, when juſtice is to be rendered to them, or they deſerve to be admired.

THE EMPRESS of RUSSIA, whoſe knowledge extends from North to South, ſtruck with the merit of GANGANELLI, wrote to him in the moſt reſpectful terms, to deſire of him a *Catholic* Biſhop for the government of the Prelates and religious of the *Roman Rite* in her territories.

THE KING of PRUSSIA himſelf, by a marked predilection for CLEMENT XIV. granted him, what he had conſtantly refuſed to BENEDICT XIV. and CLEMENT XIII. viz. leave for the Biſhop of *Breſlaw* to viſit a part of his Dioceſans, who had for many years been deprived of the preſence of their Paſtor.

HE was eſteemed even by the very SULTAN himſelf, predeceſſor to the preſent, a truly enlightened Prince, who one day ſaid to the *Venetian* Embaſſador: " If all your Popes had " been like the Pontiff you have at preſent, our " *Greek Patriarchs* would never have had ſuch " a diſlike to the Court of *Rome*. He is a Sage, " whoſe uprightneſs and learning I greatly eſ- " teem, and who never will be reckoned as " one of the crowd."

THE

THE *Iriſh* Catholics found the effects of his connection with the King of *England*. They were not diſturbed under his Pontificate, as they had formerly been, according to what ſome Friars told him, who came from *Ireland* to the general Chapter—He loaded them with acts of kindneſs to compenſate for what they had ſuffered for the faith.

SEVERAL repairs were made by his orders at the Ports of *Ancona* and *Civita-Vecchia*, and, on account of the encouragement he beſtowed on men of talents, there was employed in his preſence the famous Machine, which, by turning aſide the waters of the *Tyber* (a river as deep as it is muddy) gives an opportunity of dragging thereout valuable riches. This project had been attempted in CLEMENT XIII's time without ſucceſs.

BUT what ſtill deſerves more regard, is the care he took of the VATICAN LIBRARY, a Collection, though leſs voluminous than that of the King of *France*, is, as the *Romans* ſay, of much greater value. He enriched it with Prints, Manuſcripts, and Medals, which ſome lucky circumſtances had procured him. This Library, it is well known, has acquired a new luſtre by the care of Cardinal *Paſſionei*, that famous ſcholar, who ſeemed to be a man of all ages, and of all countries, ſo very extenſive was his knowledge.

It was in vain to aſk CLEMENT XIV. for any place, unleſs the perſon in whoſe behalf it was aſked, had proper talents for filling it. " He

" grants

"grants little to birth, as an Embaſſador wrote "to his Court, enough for ſervices done, and a "great deal to known merit." He once ſaid to a perſon he had juſt promoted: "You are no-"thing indebted to me, but owe all to the "place you filled before."

THERE are certain poſts which naturally lead to the Cardinalate, and which it is of importance to fill with proper ſubjects.

WHILE the minds of people were divided about the future deſtiny of the *Jeſuits*, and this uncertainty afforded room to a thouſand conjectures, and a thouſand diſcourſes, the Sovereign Pontiff, who had taken time to examine by himſelf both the accuſations brought againſt them, and their apologies, nominated a Commiſſion of Cardinals, and ſome Prelates to aſſiſt him in the execution of his deſigns.

MAREFOSCHI known for his uprightneſs and knowledge, ZELADA for his eaſy and ſubtle wit, CASALI for his good ſenſe and reſolution, CARAFFA for his good intentions, CORSINI for his candour and equity, were the Cardinals the Pope had made choice of, and appointed by a Brief *de Rebus Jeſuitarum agendis* to examine the houſes and concerns of the ſociety with all the zeal, exactneſs and diſcretion, which an undertaken of that nature required.

IT was proper ſome Lawyers ſhould be joined with the Commiſſioners, and ſuch were named, as were judged moſt capable of acquitting themſelves worthily of that delicate employment. CLEMENT, accountable to God,

to

to the Church, to the Public, to the preſent Age and to Poſterity, had Eccleſiaſtical, Civil, and Judiciary forms to obſerve. Without this precaution, he would have been accuſed of following only his own judgment; whereas the whole Univerſe ought to be witneſs of the manner in which he proceeded.

EVERY body's eyes were fixed on him to ſee what he would do, from the warm intereſt they took in the affair of the *Jeſuits*. Some gave out that he could not deſtroy them, becauſe the Council of *Trent* had approved of them: others maintained that the Council had only ſpoken of them occaſionally: while *Paſquin*, ever a great prater, ſaid "they would infalli-"bly be deſtroyed, as the *Marechauſſée* * of "God were at their heels."—There is nothing happens in *Rome*, on occaſion of which malignity doth not make that Statue ſpeak; and it would be a thing quite contrary to cuſtom, to write the life of a Pope without mentioning ſome ſtrokes of his wit.

THE HOLY FATHER had ordered public prayers without declaring expreſly his intention in ſo doing: but every body knew that the *Company of Jeſus* was the object of thoſe prayers. He prayed himſelf without ceaſing, going almoſt every day to the Church of *our Lady of Victories*, that he might receive the lights he ſtood in need of, "begging, as he "expreſſes himſelf in his Brief, with many

* A body of horſe employed in the purſuit of Malefactors.

"ſighs

" ſighs and continual prayers, particular aid " and direction from the Father of lights *."

THE thunder which had been rattling for ſome time, and which ſtill remained ſuſpended, without its being poſſible to foreſee how it would burſt out at laſt, rendered the ſituation of the *Jeſuits* more cruel than ever; particularly, as they only removed from one country to another to meet with new misfortunes.

SCARCE had they taken refuge in *Avignon*, when that city was ſeized on by the *French*: and as ſoon as they withdrew to *Corſica*, they found themſelves, by the ſingularity of events, under a neceſſity of quitting it.

IF the POPE had conſulted only his own heart, he would, no doubt, have ſoftened their deſtiny, as he himſelf often declared. But powerful motives had determined him to act in the manner he did: *graviſſimis adducti cauſis* are his own words: and the Monarchs who inſiſted on the abolition of the Order, were not of a character to bend.

JOSEPH King of *Portugal*, jealous of his power and of his rights, did not think he could be ſufficiently revenged, unleſs the Church was ridded of thoſe men, whom he conſidered as his greateſt enemies. CHARLES King of *Spain* as invariable in his reſolutions, as in his principles, thought that the beſt means of hindering the *Jeſuits* from ever en-

* Multis gemitibus, & continuis precibus ſingulare à patre luminum expoſcentes præſidium & conſilium.

tering his kingdom again, would be to aboliſh the Order. LEWIS King of *France*, ever a friend to the Popes and the Clergy (to pleaſe whom it was conſequently the intereſt of *Rome*) ſaw himſelf forced by motives which are eaſily ſeen to demand the ſuppreſſion of the Society. CHARLES, King of *Naples*, ſaw a plan completely formed among his auguſt relations; and FERDINAND Duke of *Parma*, a Prince already capable of determining himſelf, would not ſuffer men accuſed of great miſdemeanors to remain in his territories. There were none but their Miniſters, who could abate the zeal of the Monarchs. The influence they have over them is well known: but thoſe who were then in favour, warmly adviſed the total ſuppreſſion of the ſociety; and their ſuffrage had the greater weight, as they were highly eſteemed throughout all *Europe* for their reputation and talents.

FINALLY, the EMPEROR and EMPRESS-QUEEN of *Hungary* conſented to the deſtruction of the Society, after informations had been communicated to them in order to determine them to take that ſtep.

CLEMENT XIV. had he even been a zealous friend of the *Jeſuits*, could no more hold out againſt ſuch authorities, than any other Pope could have done; or had he preſumed to attempt it, he muſt have expoſed *Rome* to ſome violent ſtorm. CLEMENT XIII. himſelf, at the time of his death, had determined to aboliſh them,

them *, which thing would then have cauſed the greater ſurpriſe, as he muſt have been obliged to declare againſt his own work, the Bull *Apoſtolicum*.

St. IGNATIUS, a Spaniſh Gentleman born, was almoſt as much indebted to the Kings of *Spain*, as to his own virtues, for the propagation of his Order, and his own Canonization: and the Monarch this day on the throne, had formerly the ſame attachment to the *Jeſuits*, as his Predeceſſors. Nevertheleſs he changed all on a ſudden; and, to the great aſtoniſhment of *Europe*, he was ſeen to declare himſelf their accuſer at the tribunal of the Holy See, and there to purſue their deſtruction with great warmth, after having baniſhed them from all his territories almoſt in the twinkling of an eye, and with a ſecrecy, of which the *Spaniards* alone are capable.

ACCORDING to the ordinary courſe of human events, a change ſo ſudden muſt, no doubt, have been grounded on ſome motives, eſpecially as the King of *Spain* was ever a Prince as religious as juſt, and never comes to a determination, without knowing why he does ſo. The *Jeſuits* attributed it to horrible prejudices, which ſome people had inſtilled into that Prince againſt them; their enemies attributed it to conſpiracies formed againſt his perſon; the public to the revolt that happened on occaſion of the Edict againſt the cloaks †.

SIMILAR

* Contigit ejuſdem Pontificis obitus, qui rei curſum exitumque proſus impedivit. *Brief.*

† The inſurrection here alluded to happened on the 23d

SIMILAR interpretations, to their diſadvantage, were put on the complaints brought againſt them by *France* and *Portugal*. Some people thought they diſcovered therein calumnies, to blacken them in the eyes of the Potentates, and incenſe their wrath againſt them. Others imagined they perceived bankruptcies and criminal attempts --Even the wits of the age perſuaded themſelves, that the Society was deſtroyed for no other reaſon, but becauſe forſooth "the Journaliſts of *Trevoux* had pre-"ſumed to attack their paradoxes."

WHATEVER might have been the cauſe of ſo great an event, which perhaps poſterity may know, but concerning which we at preſent can only form conjectures, it may be preſumed that the *Company of Jeſus* was deſtroyed only thro' the fault of ſome of its members, who precipitately haſtened its ruin: for it would be abſurd to imagine that a religious body of men, ſpread throughout every country of the world—men of ſuch refined policy, as they were ſuppoſed to be—could, under the tie of ſecrecy, have a ſtanding order to excite revolts, or form conſpiracies, as occaſion required.

THE COMMISSIONERS entered on the exerciſe of their functions, made viſitations, and

of March, 1769, about four o'clock in the afternoon, on occaſion of rigorouſly inforcing the King's Edict againſt flapped hats and long cloaks. Seventy or eighty of the Guards were killed; and the King privately retired from the Capital, though the moſt ſolemn aſſurances were given his Majeſty by the revolters of his perſonal ſafety. See the account at large in the *Annual Regiſter* for this year.

took

took informations, while CLEMENT ſeemed to have nothing to do, but to entertain ſtrangers, and to apply himſelf to his functions.

THE life of a POPE is commonly believed to be a tireſome ſort of exiſtence, by reaſon of his diſlike to the pleaſures of this world. But beſides the pleaſing ſatisfaction there is found in the diſcharge of one's duty, when a perſon hath the real ſpirit of his vocation, all the moments of a Sovereign Pontiff are infinitely diverſified. A continual care of all the Churches; a conſtant correſpondence with the Catholic powers; a daily watchfulneſs over a people, the government of whom requires a great detail; a ſucceſſion of audiences, ſometimes amuſing, and ſometimes of a ſerious nature; functions as holy, as they are auguſt; a mixture of converſation and ſtudy; an alternative of going abroad, and retirement at home, from a life full of the greateſt variety of occupations.

THE public news are another kind of employment for a *Pope*, who, in quality of a *Sovereign Prince*, muſt have ſome concern therein: and *Rome* is, of all cities in the world, the place to which news are ſooneſt brought, and moſt talked of. Every thing is there known by means of the *Nuncios*, by the frequency of Couriers, and ſtill more by the Religious, who are ſpread about every where, moving from place to place: "They are our beſt correſpon-"dents," ſaid INNOCENT XII. (*Pignatelli*) "and "receive the leaſt pay."

CLEMENT made uſe of all theſe means, that nothing might eſcape his knowledge. It was of great importance to him to know the different Courts, and their Agents; but of ſtill greater to endear himſelf to them: and in this he ſucceeded beyond his hopes. The King of *Spain* deſired him to ſtand God-father to his grandſon; and the King of *Naples*, who, ſtill irritated by the proceedings of the late Pontificate, would have refuſed any other Pope the annual tribute of the Palfrey, and twelve thouſand Roman crowns, ſuffered that ancient cuſtom to continue out of regard to GANGANELLI.

THERE are ſome men, who force the admiration of the public, and CLEMENT was of that number. Becoming all to all, like the great Apoſtle, he yielded according to circumſtances, and the neceſſities of the times. He had ſtudied hiſtory too well, and he was too perfectly acquainted with the genius of the age, to provoke Princes and Nations.

THOUGH brought up a religious himſelf, he freely conſented to the changes, which were made in the different Orders. But that none might accuſe him of timidity, he knew how to reſiſt, when an attempt was made to withdraw the Monks from his immediate juriſdiction, in order to ſubject them to that of the Ordinaries; and, on an important occaſion, he wrote thus to a Sovereign, who deſired ſomething of him contrary to the lights of his

own conſcience: "To oblige you, I will go as "far as the gates of hell, but I will not enter "them."

HIS enemies laboured very officiouſly to deprive him of the hearts of his people; but they could not ſucceed. The loudeſt and moſt ſincere acclamations never failed being heard, whenever he returned from *Caſtle Gandolfo*. "If any thing, ſaid he, can afford me com-"fort in the midſt of the honours and troubles "which oppreſs me, it is to ſee the people "contented and pleaſed." And indeed he always anticipated their deſires in whatever could afford them pleaſure; and judging, like an able Prince, of what it was requiſite to grant them, he allowed of ſome public rejoicings and ſports, which his Predeceſſor had ſuſpended through an indiſcreet zeal.

HE had moreover two excellent titles to the love of his people: his affability which gained him the hearts of all; and the advantage of being born in the Eccleſiaſtical State. The *Romans* have always ſomething of a diſlike to a Pope, who is not their Countryman: they pretend that he doth not govern ſo well as a Pontiff of their own nation would do; and the reaſon they give for this is, that a perſon, in ſpite of himſelf, retains his prejudices in favour of the country in which he was born, as alſo of the form of government which he had always liked and had been uſed to.

THEY cannot however deny, but that the Religious of different Orders, who have been

raiſed to the Papacy, have governed with wiſdom, though born in different climates; and that they have greatly contributed to the glory and proſperity of *Rome*. Nor have they forgotten, that the Sovereign Pontiffs taken from the Order of St *Benedict*, greatly enriched the Holy See, ſince this ſaying is become a proverb in *Rome* itſelf: "If there had never been "a *Benedict*, *Peter* might have gone a beg-"ging *."

GANGANELLI perfectly anſwered the expectations of the *Romans*: he accommodated himſelf to their manner of thinking and living. If any *Paſquinades* appeared, he let them have their run; being convinced that the very nature of the inhabitants of *Rome* muſt be firſt changed, before their pens or tongues could be ſtopt. "They are," ſaid he, "like the "*French*, void of all hatred and ill-will, but "incapable of reſtraining a *bon mot*."

IN the mean time the affair of the *Jeſuits* was come to full maturity; and nothing now remained to be done, but to pronounce a definitive ſentence, that was to determine their fate. CLEMENT redoubles his prayers, as he himſelf aſſures us, and in full confidence of being aſſiſted by the preſence and inſpiration of the Holy Ghoſt, he forms the plan of the Brief he is going to draw up.

THIS BRIEF is not one of thoſe publications calculated only for a day, and which, when

* Si *Benedictus* non fuiſſet, *Petrus* mendicaſſet.

our

our curioſity is ſatisfied with reading them once over, are forgotten; but it is a monument which will ſubſiſt throughout generations to come, and hath been ſeen in different lights, only becauſe men judge of it as they are affected. We identify ourſelves, without perceiving it, with the principles we have imbibed in our youth, with the opinions of thoſe whoſe company we keep, with the ideas of the bodies, whoſe inſtitute we embrace, for fear of loſing our credit, or of appearing ſingular: and truth is no more than a chimera, of which we make a jeſt with impunity. "In public, ſaid a certain man in place, "I ſpeak in favour "of the *Jeſuits*; but, in my heart, I am no "partiſan of theirs."

NOTWITHSTANDING all the precautions the HOLY FATHER had taken not to be deceived, he ſtill diſtruſted himſelf: and in order to avoid all reproach, he communicated his Brief to ſome of the moſt learned among the Theologians and Cardinals. He carried his attention ſtill farther, and ſecretly ſent it to the Potentates intereſted in the quarrel with the *Jeſuits*; and even to thoſe, who were indifferent with reſpect to that diſpute, to take their advice, and not to expoſe his own authority to be called in queſtion—A wiſe precaution, which would have ſaved *Rome* much vexation and trouble, had ſhe always followed the ſame method, before ſhe publiſhed her decrees!

WHEN he had received the anſwers of the Princes, who approved of his reſolutions, and promiſed

promiſed to have them executed according to their form and tenor, he waited ſtill ſome time longer: not that he was intimidated by papers poſted up, even in his own palace, "recommending the HOLY FATHER to the prayers "of the public, as being ſoon to die *," but becauſe a thouſand different objects preſented themſelves to his mind.

HE ſaw that he was going to extinguiſh a famous Order, which had connections, and correſpondences in every part of the globe: That he was going to cauſe an immenſe chaſm both in the pulpits and colleges, which would not be filled up immediately. Laſtly, that he was going to render himſelf odious to a multitude of people in power, who were prejudiced in favour of the *Jeſuits*, and even to ſome pious ſouls, who, knowing nothing of them but their edifying exterior, judged them deſerving of a better fate.

HE ſaw at the ſame time, that their exiſtence "had cauſed diſturbances from the very "beginning †."—"That the complaints and "accuſations brought againſt the Society en-"creaſed more and more every day ‡."—— "That the Kings of *France*, *Spain*, and the "*Two Sicilies* had found themſelves abſolutely "obliged to drive them out of their territo-

* Pregate per il Papa, che preſto morira.

† Suo fere ab initio varia diſſidiorum ac æmulationum ſemina pullulaſſe.

‡ Auctis etiam quotidie magis in prædictam ſocietatem clamoribus et querilis.

"ries,

" ries *, and demand their abolition."—— " That a great number of Biſhops and others, " diſtinguiſhed for their dignity, learning and " religion, had ſolicited their ſuppreſſion †." —" That they could no longer produce thoſe " excellent and abundant fruits, which were " the deſign and end of their inſtitution ‡."

HE ſaw laſtly, that they themſelves had conſented to their own annihilation, when they declared, without any ambiguity, by the mouth of their *General*, that they rather choſe to ſubſiſt no longer, as a body, than to undergo any reformation §.

THIS raſh anſwer was the more ſurpriſing, as they knew that the Church itſelf may be reformed in matters regarding diſcipline; and they ought to have remembered what BENEDICT XIV. had ſaid in expreſs terms to their then General, *Centurioni:* " It is on article of faith " that I ſhall have a ſucceſſor, but it is not ſo " that you will have one."

So true it is, that men of the greateſt ſenſe are eaſily blinded in their own concerns—The credit and reputation which the *Jeſuits* had ſo long enjoyed, had dazzled their eyes. " Their

* Reges Francorum, Hiſpaniarum, Luſitaniæ ac utriuſque Siciliæ ſuis ex regnis ſocios dimittere coacti omnino fuerint & expellere.

† Epiſcopi complures, aliique viri dignitate, doctrina, religione plurimum conſpicui.

‡ Prædictam ſocietatem . . . uberrimos ampliſſimoſque fructus & utilitates afferre amplius non poſſe.

§ *His words were theſe:* Sint ut ſunt, aut non ſint. *Let them either continue as they are, or not at all.*

" misfor-

" misfortune was, that they thought them-
" ſelves neceſſary," ſaid Cardinal *Stoppani*.

AT laſt CLEMENT XIV. after having maturely weighed the motives which determined him, with his eyes raiſed up to heaven, ſigned the famous Brief, which ſuppreſſes for ever the COMPANY OF JESUS. It bears date the 21ſt of July, 1773; a day which moſt certainly will never be forgotten in hiſtory. And indeed the title of the Brief is: FOR AN EVERLASTING MEMORIAL *.

WHEN he had ſigned it, leaning on his bureau, he ſaid, in the preſence of a perſon of diſtinguiſhed merit and rank, " See then, this ſuppreſſion is
" at laſt brought about—I do not repent of
" what I have done—I did not determine at
" laſt to do it, till I had well examined and
" weighed every thing: and becauſe I judged
" it uſeful and neceſſory for the good of the
" Church, I thought myſelf obliged to do it:
" and would yet do it, if it were not al-
" ready done—But this ſuppreſſion will be my
" death †."

HERE a multitude of reflections preſent themſelves, which I muſt leave the reader to make; and which cannot fail of being judicious, provided a ſpirit of party hath no ſhare in making them. This ſpirit it the more dangerous,

* AD PERPETUAM REI MEMORIAM.

† Ecca la dunque fatta queſta ſuppreſſione—Non me ripento—Non mi ſon determinato, che doppo aver tutto eſſaminato e ponderato: e perche l'ho giudicata utile e neceſſaria per el ben della chieſa, ho creduto dovere far la: e la farei ancora, ſe non foſſe fatta—Ma queſta ſuppreſſione mi dara la morte.

as it aſſumes every appearance of zeal, and by thus concealing itſelf, even from the eyes of the moſt devout people, often makes them loſe Charity.

IMMEDIATELY after this memorable action, the Holy Father commiſſioned Cardinal *Malvezzi*, Archbiſhop of *Bologna*, to ſecularize the *Jeſuits* in his Dioceſe; and this Prelate, piouſly inclined from his tender years, and provoked by their diſobedience, proſecuted them with great zeal. An ill-judged oppoſition on the part of a *Rector*, accuſtomed to meet with nothing but reſpect and homages, drew on them this terrible diſgrace.

SOON after all the Biſhops of the Eccleſiaſtical State received the ſame commiſſion; whilſt Cardinal *Marefoſchi* readily obeyed the orders of the Holy Father in making the *Jeſuits* give an account of their adminiſtration, and expelling them from their own houſes.

THE doors were opened, the papers (at leaſt what they had left behind them) were taken away: and after the informations wanted had been obtained, the *Jeſuits*, who had long foreſeen the misfortune they were threatened with, evacuated the ſpot, and abandoned both the Colleges and the Revenues.

THE ROMAN SEMINARY had been ſcrupulouſly examined and ſearched: it reckoned among its pupils four SOVEREIGN PONTIFFS, a multitude of CARDINALS, BISHOPS, and GENERALS of armies: and had been under the direction of the *Jeſuits* for the ſpace of two hundred

hundred years. If numerous miſtakes were diſcovered in the adminiſtration of the temporalities, it muſt be owned that theſe *Jeſuits*, who were believed to underſtand their own intereſt ſo well, had not the talent of adminiſtration.—Their Procurators were often incapable, or at leaſt negligent.

It was a dreadful ſtroke to the friends of the *Jeſuits*, when they ſaw that the inſtruction of youth was taken from them, and that they were going to be deprived of the famous *Roman Seminary*, which had ſo often afforded them an opportunity of ſhewing their talents, and had procured them ſo many protectors and friends. The lightning ſoon blazed out on every ſide, and the conflagration it cauſed caſt *Rome* into a ſtate of ſtupefaction.

On the tenth of Auguſt, about nine o'clock in the evening, the Prelate *Macedonio*, Secretary, and the Prelate *Alfani*, Acceſſor to the Congregation of the Cardinals, went to the profeſſed-houſe of the *Jeſuits*; the Prelate *Serſale* to the *Roman* College; the Prelate *Alfani*, above-mentioned, to the houſe of the *Noviciate*; the Prelate *Archetti* to the *German* College; the Prelate *Regatti* to that of the *Greeks*; the Prelate *Porta* to that of the *Maronites*; the Prelate *Paſſionei* to that of the *Scotch*; the Advocate *Zuccari* to the *Penitentiary*; the Abbé *Diogini* to the hoſpital of the *Jeſuits* expelled from *Portugal*; laſtly the Abbé *Foggini* to the *Engliſh* College.

Each

EACH of theſe Commiſſioners being come to the place of his deſtination, accompanied by a Notary, thirty *Sbirri* and a piquet of Soldiers, commanded the doors to be opened; called together all the Jeſuits in the houſe; read to them the Brief of their extinction; informed them that the Apoſtolic Chamber would furniſh every one of them with the dreſs of a ſecular Clergyman: that thoſe, who ſhould chooſe to quit *Rome*, would be allowed travelling expences; that their books and effects ſhould be delivered to them; and that penſions would be allotted them.

THE General RICCI, that pretended Deſpot, who has been painted in all ſorts of colours, and who then ſhewed a mournful paleneſs, contented himſelf with anſwering: "I expected "indeed a reformation, but not an annihila- "tion: nevertheleſs, God's will be done."— He was then taken away to the *Engliſh College*, and no one could help thinking, but that he muſt have foreſeen the ruin of his Company.

THIS important expedition being over, all the Commiſſioners met, about break of day, at Cardinal *Caraffa*'s, where the Congregation had remained aſſembled all night, and gave an account of their commiſſion. The Emperor's Orders had been ſignified to the *German Aſſiſtants*, to take from them every pretext to oppoſition or reſiſtance.

A FEW tears dropped from the eyes of the Sovereign Pontiff, who had not gone to bed, when the Prelate *Macedonio* came to inform him,

him, at two o'clock in the morning, that his orders had been punctually executed.

His heart, which was naturally compaſſionate and tender, muſt have ſuffered much: and indeed he ſaid himſelf, that "he was on the "rack, while his final will and pleaſure was "notified to the Jeſuits."

Thus a Franciscan Friar deſtroyed in an inſtant the work of more than two ages: A Society cloſely cemented by vows of religion, policy, and the protection of a multitude of Pontiffs and Sovereigns: A Society, which, as well by its credit, as by its extent, ſeemed to promiſe a duration equal to that of the Church itſelf. Thus was deſtroyed a body of men, which had given ſo much trouble; againſt which ſo much had been written; which by its connections in all the Courts of the Univerſe, could not fail of doing both good and harm: and which, by deſiring to ſupport the Court of *Rome* too far, had rendered that Court odious not only to Proteſtants, but unto Catholics themſelves.

The Society, by making a fourth vow of obedience to the Pope, looked upon itſelf as obliged, more than any other body of men, to maintain the claims of ſeveral Sovereign Pontiffs, who, from a motive of gratitude, loaded them with privileges and honours: and this was the firſt cauſe of their misfortunes.

Clement was neither capable of hatred or prepoſſeſſion againſt any one; ſo that he deſtroyed the Society, only becauſe he thought himſelf

himſelf obliged to do it. "Whoever imagines, ſaid the Embaſſador of a great Prince, "that CLEMENT XIV. is a Pope, who may be "made to do what any one pleaſes, is deceived. "We have found him immoveable on certain occaſions: and whatever is ſaid to him, "he comes to no determination, till he hath "maturely conſidered what is to be done."

HE conſtantly refuſed every foreign Prince the elegibility to the Biſhopric of *Liege*; and obſerved the ſame conduct with regard to the Archbiſhop of *Saltzbourg*. He declared, "that, "during his reign, he would make few new "laws: but, for that very reaſon, he would be "more exact in ſeeing the old ones duly obſerved."

ALL who knew GANGANELLI did juſtice to the purity of his intentions, while the moſt horrid libels repreſented him as a *ſimoniac*, a *tyrant* and an *uſurper*, who plagued the ſons of *Ignatius* for no other end, than to appropriate to himſelf their riches, and to pleaſe the Sovereign Princes unjuſtly prepoſſeſſed againſt them.

FANATICISM ſcattered theſe works of darkneſs even in Religious Communities: handed them about privately every where: and deluged all *Italy* with them. The Piety of the Pope was of too magnanimous a kind to have taken any notice of theſe obſcure ſcribblers, whoſe ſacrilege was equal to their audaciouſneſs: bnt it was his duty, as a Sovereign, to puniſh them for their rebellion againſt the Head of

the Church, and to prevent any inſurrection or diſturbance they might have excited.

THESE LIBELS added to the weight of the yoke, under which the *Jeſuits* already groaned: they were known to be the authors of them*, at

* Notwithſtanding what is here ſaid of the unjuſtifiable conduct of too many of the raſh and imprudent members of the Society (and what Society ſo numerous does not contain raſh and imprudent members?) There were thoſe amongſt them, and ſome who were a real ornament to the body, whoſe behaviour and ſentiments were worthy of their learning, religion, and good ſenſe. The behaviour of Father de la Neuville alone, and his real ſentiments, as expreſſed in the following extract of a letter, are ſuch, that it were to be wiſhed had been univerſally followed, and it is hoped may ſerve as more than a counterpoiſe to the indiſcreet behaviour of ſome raſh and headſtrong individuals of the extinct Society. It was written, Sept. 3d, to a Jeſuite in Germany.

" The Society is no more, the bull of its deſtruction is " publiſhed! Permit me, on occaſion of this tragical revo- " lution, which will be the aſtoniſhment of poſterity, to " ſpeak to you like a father and a friend. Let not a word, " not an air, not a tone of complaint, or a ſingle murmur be " heard or ſeen. Let a reſpect, incapable of belying itſelf, " towards the Apoſtolic, and the Pontiff that fills it, be ſtill " continued. Let our ſubmiſſion to the rigorous, but ever " adorable will of Providence, and the authority it employs " in the execution of its deſigns (the depths of which it " does not become us to fathom) be ever perfect. Let us " pour forth our ſighs, our groans, our tears in the preſence " of the Lord, and in his ſanctuary alone: let our juſt grief " never ſhew itſelf before men, but by a ſilence of peace, " and a modeſty of obedience. Let us neither forget the " inſtructions, nor examples of piety for which we are " indebted to the Society: let us ſhew by our behavi- " our, that ſhe was deſerving of a better fate: let the " words and actions of the children make the mother's apo- " logy. This mode of juſtifying her will be the moſt elo- " quent, the moſt perſuaſive; it is the only one that is pro- " per, the only one that is allowable, the only one that is " lawful, &c."

the

the very time that they, ſighing, caſt a laſt look on the magnificent Church of the GREAT JESUS, where a ſuperb piety had laviſhed a profuſion of diamonds, gold and lapis *Lazuli*.

SOME, in this firſt moment of trouble and confuſion, took refuge with their Relations, others with their neighbours. There were even ſome, who, in the conſternation which had ſeized them, ſued for hoſpitality even from their greateſt enemies, and were immediately taken in. And indeed, who could be unnatural enough to refuſe them ſuch aſſiſtance? It was on this occaſion that *Paſquin* ſaid, ſpeaking of the Pope, "that he had ſent "the rich empty away *."

THE ferment was general throughout the Eccleſiaſtical State, as it had formerly been in *Tuſcany* during the diſpute between the *Guelphs* and *Gibellines*: each one ſided with the party he was attached to; and ordinances, viſitations and *Sbirri* were every hour requiſite to prevent the diſorders, which would otherwiſe have been committed. Even ſome Nuns, from the bottom of their retreat, had the boldneſs to conceal effects, to breathe out invectives againſt the Sovereign Pontiff, and to form parties: and ſome of the Prelates, with the ſword of excommunication in their hands, were obliged to ſet out in the middle of the night, to diſſipate the factions of thoſe fooliſh Virgins, and to re-eſtabliſh peace: and, what perhaps

* Divites dimiſit inanes.

was the moſt difficult of all, to make them obſerve a rigorous ſilence.

SOME great LORDS, entirely devoted to the expiring Society, durſt not openly make much noiſe, leſs perhaps out of reſpect for the Pope, than a dread of the Potentates. They however caballed in private, and GANGANELLI, on his part, oppoſed only his quality of Supreme Judge, and his own lights to all their railing and abuſe.

A PILOT is known in the midſt of a ſtorm; the higher the billows roſe, the more calm and eaſy the Holy Father appeared. Whatever the Commiſſioners were to execute, he regulated with the moſt ſurpriſing preſence of mind; and his foreſight ſometimes extended to the *Engliſh College*, to draw a confeſſion from the *General* and his *Aſſiſtants:* at other times to the empty houſes, in order to fill them with Religious of different Orders.

" It is a ſiege, ſaid he one day to Cardinal " *Stoppani*, which I am to ſtand out; but this " war will have an end: and if I fall in it, " ſuch will be the will of God. I foreſaw all " this: I am prepared for whatever can hap- " pen. Even the poor Nuns are armed againſt " me; and fanaticiſm can go no further."

" THE devotion, added he, of all party- " people is no more than a devotion of hu- " mour. They preſume, without proofs, to " condemn the Head of the Church, who is " their Judge and their ſuperior, as if there " could be any reaſons, which, in the eyes

" of

" of God, could juſtify ſuch criminal behavi-
" our. Theſe evils only hurt me, becauſe
" people are damning themſelves, while they
" think they are ſaving their ſouls."

THE CARDINAL of YORK, who had ever ſhewn the greateſt marks of eſteem and friendſhip for the members of the ſociety, immediately abandoned them, and was ſeen to go to *Freſcati*, of which city he is Biſhop, to drive them from thence by the orders of his Holineſs.

NOTHING could be more pleaſant than their Country-houſe in that neighbourhood. Beſides that it partook of the beautiful ſituation of *Freſcati*, it had alſo its own particular beauties both without and within, which excited the curioſity of Travellers. This was the Azylum of the *Portugueſe Jeſuits*, and from whence they were to be dragged, as ſoon as the ſignal was given. The College of the City fared no better. After having undergone the formalities requiſite on ſuch occaſions, it paſſed into other hands, but not without ſome diſturbance on the party of the inhabitants of the place, who preſented a requeſt full of gall and boldneſs to the Cardinal of *York*. But all complaints were to no purpoſe: the *Jeſuits* were to be deſtroyed: ROME had ſpoken the word *.

BY orders of the HOLY FATHER, the *Ex-general* with his *Aſſiſtants*, and ſeveral other *Ex-jeſuits*, were carried to the Caſtle of *St.*

* Roma locuta eſt.

Angelo, after the former had been made to ſign a circular letter addreſſed to all the Miſſionaries of the Society, in which he informed them, that the Company was at laſt ſuppreſſed with the conſent of all the Catholic Powers, and enjoined them to obey the Biſhops, in whoſe Dioceſes they ſhould then be.

THUS a majeſtic torrent, after rolling down with a horrid noiſe, diſappears all at once, and offers no longer any thing to view, but a few ſcattered rivulets, the murmuring of which is ſtill heard, but whoſe courſe is inſenſibly ſtopped.

THE reſearch after papers, deeds, treaſures, and depoſites, was a freſh labour. Interrogatories, menaces, exertions of authority, &c. were multiplied; and by theſe means a great many effects, the very traces of which were on the point of being loſt, were recovered. The *Ex-general* was often interrogated; but he ſcarce ever gave any anſwers, or at moſt only ſuch as were quite vague, and led to no diſcovery.

WHEN we conſider the melancholy ſituation of a man ſo famous for the poſt he had filled, and ſo reſpectable for his name and years, we are tempted to accuſe the Pope of an exceſs of ſeverity. But we muſt take notice, that there is no judging of an affair, which we do not perfectly know; and that it ought to be preſumed that the Holy Father had undoubtedly his reaſons for uſing ſo much rigour: The more ſo, as according to the expreſs terms of his

his Brief, he reſerved in his own heart ſome things, which the good of the Church, and Chriſtian charity allowed him not to divulge. Certain it is, that the unfortunate *Ricci* had all along ſhewn himſelf a perſon unequal to the poſt he occupied, and that, with a better head, he might have ſaved, at leaſt, ſome part of the ſociety.

THE POPE addreſſed his Brief to all the Catholic Biſhops, enjoining them to conform thereto. It is perfectly ſimilar to thoſe, by which the *Templars*, the *Oblati*, the *Jeſuatæ*, and the *Humiliati* were ſuppreſſed. And he takes care, as often as he mentions any of æras, to ſay, "in like form with this our "Brief *."

ROME hath its archives, in which are carefully kept the formularies of all the Bulls and Briefs, as well as the manner of proceeding to their promulgation; and theſe ſhe never departs from. Though CLEMENT conſulted not all the Biſhops and Cardinals, in this he did no more than only exactly follow the ſteps of his Predeceſſors, who aboliſhed any of the Religious Orders.

PIUS V. URBAN VIII. INNOCENT X. CLEMENT IX. did not demand the conſent of the Paſtors, when they iſſued out any Bulls of Extinction, becauſe, as all the *Canoniſts* agree, the SOVEREIGN PONTIFF hath a right to approve and to ſuppreſs all bodies of Regulars,

* In formâ Brevis noſtri.

eſpecially when he acts in concert with the Monarchs. CLEMENT V. deſtroyed the *Templars*, though the General Council of *Vienne* declined pronouncing on their fate: and CLEMENT XIV. ſays in his Brief, in the moſt preciſe and expreſſive manner, "that God had "eſtabliſhed him over nations and kingdoms "to the end, that in the culture of the vine-"yard of the Lord, he might pull up, de-"droy, diſperſe, build up and plant *."

WHEN he was informed that ſome blamed him for not conſulting the whole Church concerning the abolition of the Society, he anſwered: "If PAUL III. took no advice but of "himſelf, when he approved of it, I do not "ſee why CLEMENT XIV. eſpecially when act-"ing in concert with the Potentates, ſtood in "no need of taking advice to ſuppreſs it."

"I know very well," added he, "that there "are great numbers of people, and eſpecially "the Devotees, who, not to ſwallow a gnat, "will ſwallow a camel: for they are more "willing to believe, that the Potentates, and "even the Head of the Church have acted with "injuſtice and from paſſion, than to ſuppoſe "the *Jeſuits* guilty of the leaſt fault. As if "the prejudices were not in favour of the "Judges, and it were not moreover a ſacrile-

* Quin imo probé ſcientes divino nos conſilio conſtitutos fuiſſe ſuper gentes & regna, ut in excolendâ vineâ ſabaoth, evellamus, & deſtruamus, & diſſipemus, & ædificemus, & plantemus.

"gious

" gious act of temerity to accuſe the Sove-
" reign Pontiff on falſe pretexts."

IT was thus he ſpoke to Cardinal LANTI, a great friend to the Society; and the reflections of the Holy Father ſtruck him. They were certainly juſt: and a perſon may be ſincerely attached to the *Jeſuits*, and at the ſame time be fully perſuaded, that CLEMENT XIV. had cogent reaſons for deſtroying them, and that he had power to do ſo. No one thought of calling his authority in queſtion, when he ſuppreſſed the Order of *Grammont* *: and the aboliſhing the Order of the *Humiliati*, by a brief of PIUS V. did not hinder that Pope from being canonized.

A PAPER was poſted up on the gates of the palace of the Holy Father, containing only theſe five letters, *I. s. s. s. v.* which nobody could explain, when he himſelf immediately ſaid, with an unconcerned air, that the meaning of theſe letters were, that " in September " the See would be vacant. †"

THE HOLY FATHER received no ſmall conſolation in the midſt of theſe troubles from the re-union of a Primate, of a Patriarch, and of ſeveral Prelates, ſome of whom were heretics, and the others ſchiſmatics, who had wrote to him, deſiring to be received into his boſom, and

* The Order of *Grammont* was inſtituted by St. *Stephen* of *Tiers* in *Auvergne*, and was approved by GREGORY VII. in a Bull of the firſt of May 1073; ſo that it had ſubſiſted near the ſpace of 700 years.

† In Settembre ſara ſede vacante.

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admitted to his communion. Some *Tranſylvanians*, ſome *Ancyranians* of *Galatia*, the Primate of *Perſia*, the Patriarch of *ancient Aſſyria*, ſtruck with the virtues of GANGANELLI, whoſe name reached the moſt diſtant regions, and racked with juſt remorſes of conſcience, owned at laſt that the BISHOP of ROME was Head of the whole Church, and that his PRIMACY was of divine right. "Would to God (cried out the Holy Father, when he received their letters) "that all the ſeparated Communions would "follow their example: I would with pleaſure "conſent to die immediately *." It is certain that he had drawn up and finiſhed a plan to bring back our ſtraying brethren, and it was by mildneſs and the force of reaſoning that he was to begin that negotiation. It appears from ſome of his letters, full of charity, that no one was more fit for ſuch an enterprize; but it demanded a longer reign to bring about ſuch an event.

IT is not eaſy to imagine how many ſteps were to be taken, how many conferences to be held, and perquiſitions to be made, before all the effects of the Society could be recovered. They were diſperſed into ſo many different hands, and into ſo many different countries, that all poſſible means were to be employed to recover them—It was natural enough for men driven out of their houſes, and ſtript of every thing, and warmly proſecuted, to ſave at leaſt ſome part of the wreck.

* E io darei preſto mia vita.

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THE confinement of the *Ex-general*, as well as that of his *Aſſiſtants*, was more or leſs rigorous, according as their depoſitions gave ſatisfaction. The clue however of the Labyrinth, which was judged impenetrable, was at laſt diſcovered, and it was known, pretty nearly, what the riches of the Society amounted to. Some magnified them, while others leſſened them; and the reſult of theſe different calculations was, that the Company of *Jeſus* had great wealth, though that did not publicly appear. The particulars which people may have given out relative to this ſubject, are not ſufficiently ſure to be depended upon.

NOTWITHSTANDING the trouble an affair of ſuch importance and of ſo complicated a nature, muſt have given the Holy Father, he never interrupted either his ſpiritual exerciſes, the courſe of his audiences, or that of his diſpatches. He always appeared with a ſerene countenance, which indicated the inward peace of his mind. In all the reports which the Commiſſioners made to him, he ſeized in an inſtant every object, and had a ready ſolution for all their difficulties.

IF any of them departed from the rules of moderation in proſecuting the priſoners, or the expulſed with too much warmth, he would ſay, " Be reſolute, but at the ſame time mild " and civil. Thoſe we have ſuppreſſed are our " brethren, and I ought, both as the Father " of the faithful, and as a Religious man my-

" ſelf

" ſelf to pity them, and conſider their ſitua-
" tion."

It was however neceſſary from time to time to uſe ſeverity in order to reſtrain from writing and caballing ſuch as could not keep themſelves quiet. A numerous body is compoſed of men of ſuch different diſpoſitions, that it is impoſſible that they ſhould be all equally patient and circumſpect.

It was in order to ſtop the murmurs and complaints, which might have cauſed factions and diſturbances, that the Pope then reſolved to confine the Dutcheſs *Lanté* in a Convent. She went thither, and her clamours were ſoon ſtifled in the midſt of the noiſe which Nuns commonly make.

If ſeveral perſons, who had a ſincere affection for the Sovereign Pontiff, adviſed him to double his guards, and he really did ſo, it was only an act of prudence, which directs the taking of proper precautions, whenever fanaticiſm ſeizes on the minds of men.

In the mean time the Brief of the Holy Father was every where executed in ſpite of the trifling oppoſition it met with in ſome countries. *Poland* itſelf, where the *Jeſuits* were always in great credit, was forced to acquieſce in the will of the Pope and the Potentates, who had juſt ſuppreſſed them.

It was reported at that time that his Holiness wrote to the *Emperor* to engage the King of *Pruſſia* to follow the ſame plan; but whether this Monarch conforms thereto or not, the mem-

members of the Society know their duty too well, and have on every occaſion exalted too much the authority of *Rome*, to dare to ſtand out againſt the abſolute deciſion of the Sovereign Pontiff *, and to brave his anathemas.

CARDINAL MAREFOSCHI, on account of ſome diſagreement with Cardinal *Zelada*, refuſed to aſſiſt any longer at the deliberations concerning the affairs of the *Jeſuits*, and the Pope, tho' unwillingly, granted his requeſt.

THE more famous theſe events rendered the Pontificate of CLEMENT XIV. the more deſirous was every one to have a juſt idea of his virtues, his genius, and even of his perſon. There is a pleaſure in ſeeing great men even in their ſmalleſt lineaments. The SORBONNE deſired to have his picture, and, in ſpite of his modeſty, he thought himſelf obliged to grant that mark of his eſteem to a ſchool ſo famous from its very firſt beginning, and to which BENEDICT XIV. had granted the ſame favour.

BESIDES that the picture of a man of learning cannot be better placed than in the centre of learning, GANGANELLI ſeemed formed to look at LAMBERTINI; and theſe two illuſtrious Pontiffs, while they ſerve as an ornament to the *Sorbonne*, encourage all thoſe who frequent it, to imitate their love of labour.

* The public papers lately informed us, that the King of Pruſſia had at length executed the Pope's Brief, and ſuppreſſed the Society in his States.

IT was decreed that CLEMENT ſhould paſs the days of his Pontificate in agitation and trouble. He was ſtill leſs at eaſe after the abolition of the Society. Over and above the pains neceſſary to be taken for the reſtoring of order and peace, it was alſo neceſſary to provide immediately for the Inſtruction of youth, and to fill again the Colleges, by placing therein men capable both of teaching and of edifying.

ON this occaſion, the POPE, as if he had nothing elſe to do, ſhut himſelf up for ſome days: conſulted his memory only, and his own genius: took up his pen, and drew a plan of Education worthy of the greateſt Maſters. He then caſt a rapid eye on ſome Prieſts and Religious capable of replacing the *Jeſuits* both for example and talents: ſent for them: inſtituted them Profeſſors: and *Rome*, with aſtoniſhment, ſcarce perceived that there had been any interval of time between the *Jeſuits* and thoſe who ſucceeded them. The ſchools were again opened at the very inſtant, when the Public thought they were ſhut for a long time.

THE HOLY FATHER did not confine himſelf to this object alone. The Univerſity of *Ferrara* by his care aſſumed a new form and a new ſplendor, and was no longer a mournful ſolitude.

THE MISSIONS offered ſtill greater difficulties. Few have the zeal and ſtrength of a St. *Francis Xavier* to enable them to run to the extremities of the world in order to catechize Idolaters;

Idolaters; and this was what employed the moſt ſerious thoughts of the Sovereign Pontiff. The *Indies* are a country which requires active and learned Miſſionaries, taken up with no other concern than the ſalvation of ſouls. The *Jeſuits* from their firſt inſtitution had gone thither to exerciſe their talents, and by their ſuppreſſion that ſource was drying up.

THE POPE charged the *Propaganda* with the care of filling up the places of ſuch as were abſent, till a more efficacious proviſion could be made. Breaches cannot immediately be repaired: but he carried his zeal ſo far in this point, that, at the requeſt of my Lord Biſhop of *Ceram*, the Vicar Apoſtolic and Coadjutor of *Tonquin*, (for whom he always had a moſt ſincere affection) he wrote a very tender and paternal Brief to Mr. *George Alary* of the foreign Miſſions, to draw him from *la Trappe*, whither he had retired for life, and to engage him to reſume his Apoſtolic labours as before.

THE RECONCILIATION between the Pope and the Duke of *Parma* could not fail taking place: they wrote to each other the moſt affectionate letters, and they were both perfectly ſatisfied.

THE HOLY FATHER had this re-union ſo much at heart, that, in order to bring about a ſincere agreement with the reigning Duke, he declared he would celebrate his marriage at *Rome*, if he would come thither, or that he himſelf would go to *Parma*, if it were deſired

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of him; or laſtly, that he would ſend thither a Legate.—Never was a Pope ſo tractable, or ſo much a friend of peace.

As ſoon as the Courts of VERSAILLES and NAPLES had reſtored to the Holy See the territories they had ſequeſtered, his Holineſs, penetrated with gratitude, thanked the *Infant* for his good offices, as having interpoſed his mediation with thoſe crowns.

THOSE judged wrong who accuſed the Pope of not having acted like a good Politician, by neglecting to retake poſſeſſion of *Avignon* immediately after the ſuppreſſion of the Society. As the deſtruction of the *Jeſuits* had no relation to the reſtitution of the *Comtat Venaiſſin*, it was plain that the affair of *Parma*, which was the occaſion of that place being ſeized on, being made up, it was of neceſſity to return to the Holy Father—But there are few people who ſee things in their true light.

THE POPE, after having in a full Conſiſtory notified the reſtitution of his territories, ordered *Te Deum* to be ſung, at which all the Sacred College aſſiſted, and, in the evening, the whole City, ſo ſuſceptable of decorations, was illuminated. Not that *Avignon* is of any very great advantage to the Court of *Rome* (which ſcarce gets any thing by it) but the *Romans*, always mindful of their origin, are fond of large poſſeſſions, and of preſerving an aſylum for the Sovereign Pontiff in caſe of need.

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AS SOON as CLEMENT was informed that the Court of *France* complained of ſome inconſiderate expreſſions, and indiſcreet behaviour on the part of *M. Manzi*, Archbiſhop of *Avignon*, he ſent *Monſignor Doria*, his Nuncio at *Paris*, to him, to let him know that the Holy Father baniſhed him to a Caſtle of the *Comtat*, from whence he only returned, ſome time after, to die in his ſee; for he was extremely old.

THE Republic of VENICE, having long wiſhed for the ſuppreſſion of ſeveral Holy-days, to give free courſe to daily labour, preſented a requeſt to the Holy Father, deſiring him to enter into their views. The Pope, who perfectly knew the abuſe the common people make of the moſt holy days, by abandoning themſelves to immoderate exceſſes, acquieſced in the deſire of the *Venetians*—Holy-days are only then uſeful, when obſerved with devotion; but to keep up poverty and idleneſs, by abſtaining from ſervile work on thoſe days, is to be ignorant of the deſign of their inſtitution.

THERE appeared at this time an EDICT of the Holy Father as prudent as it was neceſſary, to hinder vagabonds from remaining in the Eccleſiaſtical State, and to obviate the miſchiefs which may be committed by perſons who can give no account of themſelves. Beggary hath at all times been a nurſery of vice, eſpecially in *Italy*, where charities, beſtowed without choice, are only an encouragement to it.

In proportion as the money or bills ariſing from the effects of the *Jeſuits*, and which were at the diſpoſal of the Potentates, were recovered, the Pope applied them to pious uſes. At *Bologna* ſixteen thouſand crowns, annual rent, were raiſed on what they left behind them, to be applied to the Hoſpital founded for Orphans. As to the Church-ornaments, they either remained to the Churches heretofore belonging to the Society, or the Holy Father made a preſent of them to ſome of the Communities. He ſent ſix ſilver Candleſticks, and a ſuperb Crucifix, weighing five hundred marks, to madam Louisa of *France*, on which were ingraved, by his orders, ſome hiſtorical paſſages relative to St. Dennis, St. Lewis, and St. Teresa.

He gave a conſiderable ſum towards finiſhing the Church of the *Roman Catholics* at *Berlin*, under the invocation of St. *Hedwiges*, which the King of *Pruſſia* permitted them to build; he ſent ſome aſſiſtance in money to the Agent of his *Nuncio* in *Lucerne*, to contribute towards the re-building the Church the Catholics had at *Travensfeld* in *Switzerland*, and which had been reduced to aſhes: he ordered, moreover, the Church *of the Apoſtles* to be repaired and embelliſhed, to the end that the Convent, wherein he had lived, might experience ſomething of his bounty.

Ostentation had never any ſhare in his acts of liberality. Far different from ſome Popes, who had their names inſcribed on eve-

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ry ſtone that was removed by their orders, he could have wiſhed to have been buried in oblivion. He took no other coat of arms than that of the *Franciſcans* and of SIXTUS-QUINTUS, being deſirous to inform all ages that he was born of an ordinary family, and that he owed his elevation and grandeur to the order of St. *Francis*. "Oſtentation," ſaid he, "belongs "to little ſouls; nor can I conceive how any "one can take a vanity in tacking together a "few leaves of tinſel to dazzle the eye."

SOFTNESS and EFFEMINACY were no leſs odious to him. He was once ſeen to brave, on horſeback, a ſtorm of rain, which came pouring down upon him, while he was going in ceremony from the palace of the *Quirinal* to the *Minerva*, when the whole Prelature of *Rome* diſperſed to ſeek ſhelter. This happened on the following occaſion: there is a certain revenue ſettled and eſtabliſhed, which is diſpoſed of every 25th of March in the Church of the *Dominicans*, called the *Minerva*. A Confraternity or Guild known by the name of that of the *Annunciation*, portions out a certain number of young maidens, who have it in their own choice, either to become Nuns, or ſettle in the world in the married ſtate.

AT their return the POPE laughed heartily at the contraſt between his own courage and the puſillanimity of his company. "They "have proved," ſaid he, "that the Pope's "troops are really afraid of rain. But I nei-

" ther fear the ſword, nor water, nor fire,
" when my duty calls on me."

ROME accuſtomed to keep grand *Jubilees*, ever ſince the Pontificate of BONIFACE VIII. (who inſtituted them in 1300, and at firſt fixed them at every hundred years, and which his ſucceſſors changed to fifty, and at laſt to twenty-five) conſidered the year 1775 as the date of that great event. It is a ſolemnity for which preparations are made long before hand, both by laying up proviſions of corn, and eſtabliſhing Miſſions in order to prepare the hearts and minds of Chriſtians for duly performing the devotions of that time.

ON ASCENSION-DAY, in the year 1774, the Holy Father went in great pomp to the *Vatican*, eſcorted by a party of his troops, and all the magnificent retinue, which accompanies him, when he goes out *in Fiochi*, that is to ſay, in great ceremony. Trumpets, hautbois, drums, bells, cannons announced his march. Notice of this ſplendid ſolemnity had been given, the evening before, by papers poſted up in every part of the city. After the *Sieur Manaſſei*, Protonotary Apoſtolic, Prebendary of the Church of St. *John Lateran*, had read with a loud voice the Bull for the indiction of the *Jubilee*, the Holy Father, from the magnificent Gallery of the *Baſilic* of *St. Peter*, which opens to the great ſquare, gave his ſolemn benediction to an immenſe multitude of people, amidſt the noiſe of acclamations, and of inſtruments,

ſtruments, which made the ſurrounding air ring again on every ſide.

THIS ſhew is renewed every year on *Maundy-thurſday*, though its object is not then the ſame; and it is ſo ſuperb and affecting, that the famous *Miſſon*, well known for his attachment to Proteſtantiſm, and ſtill more ſo for his *Journey to Italy*, ſaid, "for that moment I am a Ro-"man-Catholic."

THE HOLY FATHER, after having quitted his Pontifical robes, returned to the palace of the *Quirinal*, otherwiſe called *Montecavallo*, a place where the Popes have reſided for ſome time, on account of the ſalubrity of the air, and where the famous *Le Notre* laid out the moſt magnificent gardens, when he was ſent to CLEMENT XI. by LEWIS the GREAT, to diſplay his talents.

IT was on that occaſion, that *Le Notre* deſired the Pope, in lieu of every other recompenſe, to beſtow on him ſome paſſions, as having none at his time of life. The Holy Father told him with a ſmile, that he had four to make him an offer of, and ordered the Paſſion according to *Matthew*, *Mark*, *Luke*, and *John* to be given him.

MISSIONS were begun by way of preparation for the *general Jubilee*, the end of which is to rouſe ſinners from their ſtate of lethargy, and the fruits of it always occaſion many reſtitutions. *Rome* then ſeems to receive a new being, on account of the ſtrangers, who come from all parts, and who, notwithſtanding the

decay of morals and faith, appear then humble and contrite. The opening of the *Holy Gate* at that time is a ſymbolical ceremony uſed to ſhew that the Church hath the power of the keys, and as this Epoch is inſcribed in the Calendar of the Church of *Rome*, and engraved on medals, the Popes are fond of ſeeing this memorable event come to paſs during their Pontificate.

THE enemies therefore of CLEMENT XIV. (for he was too great a man not to have ſome) thought to mortify him by taking a pleaſure in publiſhing, that he would not ſee the *Jubilee*. There were even ſome employed to talk of Viſions, that the report might gain credit among the people, and to give it an air of prophecy.

THE curtain however was ſo thin, that ſome ardent friends of the late Society, who kept behind it, were eaſily ſeen, whilſt the Bigots, whom they made their puppets, explained what was to happen.

IN the mean time the POPE's health, which had been hitherto remarkably good and vigorous, began to decay: and his countenance, which ſeemed to have aſſumed a new bloom ſince his Pontificate, inſenſibly loſt its colour. It was in the month of April 1774, that the firſt ſymptoms of languor appeared.

THE POPE himſelf however was never ſenſible of his diſorder, till he heard of the death of LEWIS XV. The grief occaſioned by this melancholy news (which at firſt none durſt impart to him) was an additional load to his ſufferings.

ferings. The moſt ſuperb funeral obſequies were performed in the national Church of St. *Lewis*, to honour the memory of the late King, and his Holineſs failed not to aſſiſt at them. He was alſo obſerved to drop ſome tears during that pompous and mournful Ceremony. "It is "a tribute," ſaid he, as he returned to his apartments, "which I owed to the tender "affection that LEWIS XV. had for me, and "of which he often gave me marks. My com-"fort however is," added he, "that he hath "left a ſucceſſor, all whoſe intentions are "pure; all whoſe virtues are royal; and who "will reign in juſtice and peace."

NOTHING more affecting can be read, than the letter he wrote to LEWIS XVI. immediately on his acceſſion to the throne. Therein are ſeen the ſublime qualities of a Pontiff only taken up with the happineſs of mankind. In a word, therein is ſeen the ſoul of GANGANELLI. "It is ſo beautiful, ſaid a *Roman* Princeſs, that "*Titus* himſelf would have envied it *."— Women know beſt how to ſet a juſt value on virtue; and the reaſon undoubtedly is, becauſe they are more virtuous than we are.

THOSE who have never taſted pleaſures nor honours, cannot conceive how any one can be ſatiated with them: they are nevertheleſs like a grand entertainment, the prelude to which appears delicious, but of which we ſoon inſenſibly grow tired. GANGANELLI in the

* E tant bella che Tito ſteſſo l'averebbe invidiato.

midſt of all the grandeur that ſurrounded him, ceaſed not to regret thoſe moments of tranquillity, when, without any ſpectator but himſelf, he enjoyed the pleaſure of reading and ſolitude: and this perfectly agrees with what all the world publicly ſaid of him, both before, and after his exaltation.

AND in reality one might have truly ſaid of that *Eminence*, when he aſcended the Pontifical throne, what *Madame de Sevigné* ſaid of Cardinal *de Retz*. "Oh! my God! what need he "read any more, who hath already read every "thing?"—In fact, his knowledge was very extenſive, as appears from his Letters lately publiſhed: and what is ſtill more wonderful, men themſelves were tranſparent to his eyes.

NOTHING gave a greater idea of his learning and genius, than the magnificent Diſcourſes he pronounced in thoſe reſpectable aſſemblies, known by the name of *Conſiſtories*, where the intereſts of the Church are diſcuſſed by thoſe venerable men, who are the Princes and Ornaments thereof. He painted in the ſtrongeſt colours the ravages made by a corruption in morals and by infidelity, ſo that he was called the *Michel-Angelo* of eloquence: ſuch was the energy and boldneſs of his pencil.

THE Letters he wrote to the firſt Paſtors of the Church to encourage them to keep up diſcipline, and not to intruſt the exerciſe of the ſacred Miniſtry to any but ſuch as had been tried, bare the ſame ſtamp with thoſe of the GREGORIES and LEOS. They are not mere

empty

empty phraſes, like modern eloquence: they are reaſons.

FROM theſe ſlight ſketches of his character, we would willingly perſuade ourſelves, that had CLEMENT lived ten years longer, his reputation, as well as his conciliating diſpoſition would have brought back to the Holy See, ſo many nations which are withdrawn from it; and this perſuaſion is the better grounded, as the Proteſtant Communions had the higheſt ideas of his virtues.

THE ACADEMY of PETERSBURGH charged the *Sieur Lirakonitz*, the Ruſſian Reſident in *England*, during his ſtay at *Rome*, to preſent to the IMMORTAL GANGANELLI a ſuperb collection of Copper-plate-Cuts, repreſenting the different views and principal buildings of *Peterſburgh*.

AND in the midſt of theſe homages he was a ſtranger to all honours, and it was, in ſpite of himſelf, that his merit dragged him out of the crowd, and from the Cloiſter, to expoſe him to the veneration of the public, and make him the Oracle and Arbiter of the Sovereign Princes. All his Edicts breathe nothing elſe but moderation, a ſpirit of peace, and a love of mankind.

EVER taken up with the well-fare of travellers, (and that with the more reaſon, as *Rome*, both by its reputation, and its monuments, draws people thither from every part of the world) he took care to have the roads kept in good repair, and appointed poſt-houſes

houſes on that from *Civita-vecchia.* It was ſurpriſing that a ſea-port, ſo well known, and where the Pope's Galleys are commonly ſtationed, ſhould be deprived of that convenience. But how often is the agreeable preferred to the uſeful; and how often doth mere ſhew cauſe the moſt ſimple neceſſaries to be forgotten?

GANGANELLI, like a Sovereign, who ſees things in their true light, rejected luxury to ſupply what was neceſſary: a thing the more wonderful, as *Italy* hitherto knows nothing but exterior magnificence, and people are often in want of every thing under gilded cielings.

AS the HOLY YEAR drew nearer and nearer, an Ordinance was publiſhed, that ſuch as had grain of any ſort in their poſſeſſion, ſhould bring the ſame to *Rome* during the month of September, after having reſerved for themſelves what was neceſſary, both for ſeed and food. But on this occaſion the Pope paid a tribute to human nature in ſuffering himſelf to be deceived by a Tax-gatherer, who had been recommended to him, as the honeſteſt man alive, though he underhand took care to enrich himſelf at the expence of the public. This overſight cauſed ſome monopolies of corn. *Rome* cried out, and the Holy Father was going to apply a remedy, when he died. Hiſtory hath not hitherto given us the life of a Monarch, whoſe religion hath not been abuſed. The fate of a Sovereign is

the

the more to be pitied for his being impoſed on by thoſe very people, who pretend to deſire only to undeceive him.

A MAN cannot ſee every thing with his own eyes, eſpecially when he lives in the midſt of ſtorms, which it concerns him to allay; and that is preciſely the moment, which an artful Courtier watches to draw the Prince into his net.

THE malady of the HOLY FATHER increaſing more and more, and his bowels being often racked with unheard-of pains, he was adviſed to uſe the waters: but as he found no eaſe from them, it was judged proper, by the advice of a Phyſician of *Rimini*, to excite an abundant perſpiration by artificial means, though in the midſt of the burning heats of ſummer. This did not however prevent the Holy Father from falling into an univerſal *Maraſmus*.

BY the end of July CLEMENT was no more than the ſhadow of what he had been. His bones exfoliated, and ſeemed to grow leſs, like a tree, which, when wounded in its root, decays, loſes its bark, and by degrees falls to the ground.

AS he found himſelf dying by piecemeal, he redoubled his prayers, and even his labours: but the pains he ſuffered were ſo acute, that the amiable ſerenity, by which he uſed to gain every heart, was no longer ſeen to ſpread its rays around him. The ſun was on its decline: The horizon began to darken.

NEVER

NEVER was ſituation ſo painfully cruel as his! Tormented with the moſt troubleſome and knotty affairs: beſpattered with libels, which were every moment ſpringing up: ſurrounded by ſiniſter predictions, which foretold his death, and fixed the time thereof: conſumed by a diſorder, which neither could be known, nor cured: One may ſay that he purchaſed the glory of martyrdom by the length of his ſufferings.

THERE is not the leaſt doubt, after all the circumſtances and ſymptoms, which were carefully obſerved, but that CLEMENT was cruelly poiſoned; and there even appear proofs, that this execrable piece of villainy was twice attempted; firſt in the month of April, and afterwards at the end of June 1774.

A HERPES or SERPIGO ſtruck in, which ſome people ſuppoſed the cauſe of his death, could not have produced a burning heat in his throat, ſtomach, and bowels; nor could it have cauſed frequent colics, nauſeas, convulſions, abſence of mind, an intercepted reſpiration, and ſo great a degree of emaciation, that he was ſcarce to be known for ſome time before he died: nor would his body, the moment he expired, have been ſeen to ſwell, turn black, fall to pieces, or ſpread ſuch an infectious ſmell, (though he was reduced to a ſkeleton) that there was no coming near it. Whatever declarations have been made contrary

trary to the account here given, were extorted, to the end that no one might be accuſed: but the facts above are not the leſs certain on that account.

HOWEVER ſince hitherto no perquiſitions have been made, or any legal proceſs formed in order to diſcover the guilty (although the nature of the crime certainly requires it) no accuſation againſt any particular perſon or perſons can be formed.—The more atrocious a crime is, the more reſerve ought to be obſerved in pronouncing who were the perpetrators.

As I neither take upon me to accuſe nor to exculpate any one, waiting in ſilence for the farther clearing up of a fact of this nature, I only fulfill, with fidelity, the duty of an impartial Hiſtorian.

DOCTOR SALICETTI was ſent for only a ſhort time before the death of the Holy Father; and the judgment he pronounced on his diſorder, only ſerved to ſhew, that it was as extraordinary, as incurable; notwithſtanding whatever he is made to ſay at preſent to the contrary.

THE Cardinals ZELADA and CORSINI made a Viſitation in the Conſervatory of the *Scalettes*, to interrogate ſome Nuns, accuſed of keeping a correſpondence with the too well known Fanatic of *Valentano (Bernardina Beruzzi)* who took it into her head to act the Propheteſs. She was ſhut up in a Convent at *Monteſiaſcone*, as one whoſe imagination was over-heated, and

deſtined

deſtined to undergo a puniſhment, which would have taught the Roman people, that the times of the *Caſſandras* and *Sybils* were paſt.

It is eaſy to imagine what impreſſion a Propheteſs of this ſtamp muſt make on the minds of bigots, who find ſo pleaſing a reliſh in all pious lies. "A trifling devotion void of knowledge, (ſays Benedict XIV. in his excellent book on the Canonization of Saints) hath an extreme veneration for the marvelous. Falſe miracles, falſe relics, and falſe predictions, never gain credit but by means of weak minds; ſo that too much light cannot be thrown out to diſſipate the illuſions of ſuperſtition."

The Pope had been induced to reform the manner of preaching, which, among the greater part of the *Italians*, hath much more of the ſtage than the pulpit in it; and he ſet about it. But what can a reign of five years do towards eradicating abuſes, the complete extirpation of which would require at leaſt half a century? He ſometimes talked of modelling anew the *Roman Breviary*, and publiſhing a body of doctrine, which ſhould fix the documents of Theology in all the Catholic ſchools, in order to reſtore peace to the Church of *France:* but unluckily theſe were only ſo many projects, which his hurry of buſineſs, but above all his death, cauſed to vaniſh.

He drew up all his Bulls and Briefs himſelf, and moſt of thoſe he publiſhed, were of ſuch a nature, as required the greateſt prudence and

and circumſpection. His piercing, ſublime, and fruitful genius however always opened him a way amidſt brambles and thorns, and always directed him what ſprings to put in motion. He knew how to encourage the timid, to ſpur on the ſlothful, to humble the haughty, to unmaſk the impoſtor: in a word, to baffle the policy of thoſe who laboured to deceive him.

"HE is," ſaid the Prelate *Azparu*, "like one "of thoſe machines, the ſimplicity of which "conſtitutes their merit, and which, almoſt "without being ſeen, put in motion a multi- "tude of wheels, which produce the grandeſt "effects."—The *Spaniards* are equally energetic in their expreſſions and their thoughts.

THE SOCIETY, which had juſt been demoliſhed, like thoſe vaſt and ſuperb edifices, whoſe deſtruction ſcatters here and there pieces of marble, pilaſters, and columns, preſented to the eyes of the Commiſſioners ſome valuable remains, which were to be replaced with ſymmetry. This was done, when ſeveral of the *Ex-jeſuits* were again placed in the Colleges, which had juſt been taken from them. Proviſion was made for diſcharging the debts, and fulfilling the endowments: and the Pope, deſirous to know every thing that was done, notwithſtanding his languiſhing condition, which every day became more apparent, had an exact account given him of the proceedings of every week. It was in conſequence of theſe informations, that he judged it proper to unite the *Roman College* to the *Seminary*, and eſtabliſh therein

therein a diſcipline the moſt proper to keep youth within bounds, and to excite emulation.

His genius often tranſported him out of *Rome*, and to the moſt diſtant Catholic Countries, to ſee therein the ſtate of Religion. Alliances, wars, treaties continually called him back to that great object: and if the fate of *Poland* afflicted him in a ſenſible manner, it was ſolely on account of the diviſions cauſed therein by the hiſtory of the Diſſidents. "The "blood of Jesus Christ, ſaid he, ought to "bring peace every where; but thoſe places "where it flows the moſt plentifully, are but "too often the theatres of hatred and factions."

When the three co-dividing Powers had reduced an immenſe kingdom to an ordinary ſtate, and the bounds of each Dioceſe were to be fixed in the counties which each party had ſeized on, the Court of *Vienna*, out of the great eſteem it had for the learning and equity of Clement XIV. yielded to him the honour and care of making that arrangement—There is nothing like eminent merit for gaining confidence: Ganganelli had gained that of all the Courts, and it was no ſmall glory to acquire it.

He knew that a Pope was inexpugnable, when he had all the Catholic Princes to ſupport him, and that the Court of *Rome* was formerly much leſs powerful, while it imperiouſly made uſe of conteſted rights, than it is at preſent, when it exhibits nothing but prudence and mode-

moderation. The Popes, formerly either priſoners or fugitives, paid, at the price of their liberty, for all the diſputes they had with the Kings and Emperors; whereas at preſent, they peaceably enjoy, ſeated on their thrones, all the honours due to them. While therefore they are ſenſible of their own intereſt, they will behave like CLEMENT XIV. whoſe conduct was ſo agreeable to the crowned heads, that there was not one of them, who did not very much regret the loſs of him.

As his health continued to decay, his Phyſician, Doctor *Saliceti*, recommended it to him, to keep himſelf quiet: when he replied: "Death, againſt which we wreſtle in vain, "will ſoon give me an opportunity of doing "that." And true indeed it is, that it beſet him on all ſides, and he ſeemed to drag it along with him, whenever he went abroad.

THE PARTISANS of the Society made loud complaints, becauſe the Ex-general *Ricci* was not ſet at liberty; but the Pope contented himſelf with anſwering that, "at the moment "of the deſtruction of any body of men, all "communication between the members and "the head muſt neceſſarily be ſtopped: that "he had his reaſons for acting with ſeverity; "and that God, who was to be his judge, "knew that it was neither animoſity nor pre-"judice that guided him in what he did." He thought himſelf obliged to interdict both the pulpit and Confeſſional to the body he had ſuppreſſed, being informed that ſeveral among

them made a wrong uſe of both to blow up the ſpirit of Fanaticiſm.

THE nomination to employments is not a thing of indifference to a Sovereign, eſpecially to a Pope, who, as Head of the Church, is more accountable than any other for his conduct both to the tribunal of man, and to that of God himſelf.

HERE was the triumph of CLEMENT. He was ſeldom deceived in the choice he made of ſubjects: never did his friendſhip blind him with reſpect to the merit of ſuch as he promoted to dignities. "I do no favour, ſaid "he, when I beſtow employments; and if "either talents or virtue are wanting in the "ſubject, the nomination is diſgraceful to me, "and humiliating to him."

NO ONE (ſaid he one day) mentions ſuch "a perſon to me; and for that very reaſon I "will remember him. I am diſtruſtful of "thoſe who are warmly recommended to me; "I always believe that they have been ca-"balling."

HE ordered a liſt to be given him of all the writers in his territories, and if death had not put a ſtop to his deſigns, he was to have beſtowed rewards on thoſe, whoſe works had Religion and the public good for their object. "It is juſt, ſaid he to Cardinal *Cavalchini*, that "thoſe writers who inſtruct us, or who edify "us, ſhould find remunerators in us. Money "can never be better employed, than in aſ-"ſiſting merits and talents. It is a ſhame that "male-

" malefactors alone ſhould be ſought after,
" and that nobody ſhould inform himſelf of
" the fortune or abode of men, who conſe-
" crate their watchings to the enlightening of
" the public."

THE weaker his HOLINESS grew, the more deſirous he was to ſee Father *Marzoni*, General of the Conventual-Minors, his Confeſſor and old friend, not to talk about indifferent ſubjects, but to diſcourſe with him on the happineſs of heaven. He was then ſeen to collect his own lights, as well as thoſe of his Director, in order to prepare himſelf to abide the day of the Lord; in the ſame manner as the Eagle collects all its ſtrength to inure its eyes to the brightneſs of the ſun.

IT was in theſe familiar diſcourſes that, now a ſpectator of his long death, he conſidered honours as a vapour, ages like a minute, the world like an atom: by the fervour of his deſires he had now no connections but with heaven. " If, ſaid he, the ſplendor of the *Tiara*
" could ever have dazzled me, this certainly
" is the moment to undeceive me."

HE however went out from time to time to breathe a freſh air; and the people, who had murmured againſt him more than once without reaſon, ſeemed to ſhare with him in his diſorder; ſo deeply were they affected by it.

The ſight of him recalled to their remembrance all the bleſſings, of which he was the fruitful ſource, and among which muſt not

be forgotten that wonderful water, which ſtanches blood, and cicatrizes wounds in an inſtant; and which he haſtened to communicate to different Monarchs, after having pardoned a criminal condemned to death, from whom that wonderful ſecret was obtained. He alſo had determined to introduce the practice of inoculation into his territories, as a means, which may be as lawfully uſed, as bleeding by way of precaution. This he talked of more than once.

HUMANITY had for a long time groaned, that even in the Capital of the Chriſtian world, there were people to be found, who dared to commit an outrage againſt nature, by diſturbing the harmony of Society to favour that of Concerts and Operas. But as it was reſerved to the immortal GANGANELLI to remedy all abuſes, he therefore iſſued out his orders to extirpate that barbarous cuſtom, which an exceſs of Aſialic luxury had introduced, and which unhappily will be renewed again, unleſs the genius of CLEMENT XIV. have an influence over the Pontiffs, who may come after him.

IF the ſucceſſors of ſo great a Pontiff were to ſeek their true glory, his reign would become eternal by the care they would take to perpetuate it; and *Rome*, in ſpite of the old age of its Sovereigns, would not be ſenſible of their unhappily dropping off ſo ſoon.

AS in the ſocial and amicable converſations of the Holy Father various queſtions uſed to be diſcuſſed, the diſcourſe one day fell on that

that foreſight, which ſome pretend to have of what is to befall them. He made a jeſt of ſuch chimeras, and treated them as mere illuſions; but ſaid: "I muſt however own that "I myſelf felt an impreſſion, which I cannot "define, and which inwardly told me that "I ſhould one day be raiſed to glory, when-"ever, aſſiſting at the office, and being then "only a private Religious, I ſung theſe words "of the pſalm: *Let them exalt him in the con-"gregation of the people* *. Nevertheleſs I al-"ways conſidered a foreſight of this nature, "as one of thoſe illuſions produced by the "imagination, and which reaſon ought to "deſpiſe."—And indeed what appearance is there that he could, at that time, flatter himſelf with the thoughts of arriving at a dignity, which requires the concurrence of ſo many circumſtances to raiſe a man to it?

THIS however is certain, that in the eyes of all ages to come, he will be conſidered as one of thoſe, who have beſt deſerved that ſupreme dignity. The Embaſſadors never came from an audience of him, but full of admiration. The Commander *Almada*, Miniſter of *Portugal*, was ſo ſtruck with his wiſdom, and the ſublimity of his diſcourſes, at the firſt converſation he had with him, that, when he came away, he cried out with, in the tranſport of an oriental enthuſiaſm: "Yes, "'tis God himſelf who hath been talking "to me!"

* Exaltent eum in eccleſiâ-plebis.

To this paſſage may be added that of an Engliſh Nobleman, who full of admiration of the Pope, whom he had juſt left, ſaid to ſeveral of his countrymen: "You, all of you "know my riches, and my only daughter, "whom I adore? Well then, I would beſtow "her on the Holy Father, if he could marry, "ſo much am I taken with his perſon and "his ſenſe."—The Pope laughed heartily at the ſincerity of the honeſt Engliſhman, who ſaw nothing in the inimitable GANGANELLI, but his excellent qualities.

HE once received with apparent haughtineſs an Embaſſador, who had always been his friend, and who ſeemed a little diſconcerted at the Pope's behaviour: but the Holy Father, calling to mind what he owed to friendſhip, ſent for him the day following, and giving him his hand, ſaid: "Yeſterday "you ſaw CLEMENT XIV. at the moment "he was diſplaying the auguſt character of "Sovereign Pontiff; but to-day you ſee "your very beſt friend."

IT is not generally imagined that a man, brought up in a cloiſter, can have ſo much elevation and dignity: CLEMENT XIV. however ſhewed a greatneſs of ſoul and an univerſal underſtanding, when he was only a private Friar. Father *Tedeſchi*, who was his Provincial, revered him as one born to the greateſt things.

THE Eccleſiaſtical State, long ſince divided into four famous Legations, viz. *Bologna, Ferrara,*

rara, *Ravenna*, and *Urbino*, could not fail, under the Pontificate of CLEMENT, having Legates of equal integrity and underſtanding. He choſe them with that diſcernment, which ſees merit in its true light, and places it with ſecurity. He ſet about dividing the *Romagna* into two *Preſidences*, to be filled by two Cardinals, the one to reſide at *Ravenna*, the other at *Rimini*. He followed the ſame plan with regard to *Avignon*, where it is not any longer a *Vice-legate* who commands, but a *Preſident*, the dignity of whoſe poſt will lead directly to that of a Cardinal.

IT was proper, both as Pope and Sovereign, that he ſhould pay attention to the reſidence of Biſhops, ſo much recommended at all times by the holy canons, and ordered by all Catholic Princes, who are attentive to ſee the laws of the Church obſerved. The Cardinal *Mark-Anthony Colonna*, his Holineſs's Vicar, publiſhed an Edict, by which the Holy Father expreſly orders that no Biſhop ſhould quit his Church, but for the moſt urgent reaſons, under the penalty of cenſures, and the confiſcation of his revenue.

CLEMENT had a juſt notion of almoſt all the Catholic Biſhops with regard to their knowledge and piety; and he took a particular pleaſure in the few moments which were at his own diſpoſal, to run over the mandates of ſuch as diſtinguiſhed themſelves by the talent of inſtruction.

He forbad the Jews (who have a ſynagogue in *Rome* itſelf, and conſequently the free exerciſe of their religion) publicly to celebrate a feſtival they call *Purim*, which they ſolemnized in Lent, and gave occaſion to profane diverſions.

He made ſome of the wiſeſt regulations relative to the Auditors of the *Rota*, the bringing up young penſioners in nunneries in a ſimplicity and modeſty of dreſs: and he made others which concerned the *Sbirri*, and for the puniſhment of murderers.

The Hospitals could not eſcape the vigilance of a Pontiff ſo zealous for the public good. There are very *pompous* ones at *Rome*, if that epithet can be given to thoſe mournful Aſylums, which are the depoſitories of human miſery. Their number both for the ſick and for poor Pilgrims is very much increaſed, and by that means each one hath his bed, and the poor wretches no longer communicate to one another an infectious breath.

It may eaſily be preſumed that theſe places are a ſource of rapine for the Adminiſtrators, unleſs their management be ſtrictly examined into. Clement ordered an exact account to be delivered in to himſelf of their adminiſtration, knowing that a Sovereign is only half a Father, when he neglects the hoſpitals. He applauded the wiſdom of the *Empreſs-Queen*, when ſhe allotted to their ſupport one part of the revenues of the Abbeys *in Commendam*. He had

had ſeen that great Princeſs, when a private Friar at *Milan*.

THE month of September being come, the Holy Father was made to believe that, notwithſtanding the progreſs of his diſorder, which waſted him more and more, he would have ſtrength enough to bear the journey to *Caſtle-Gandolpho*. It is true he had for five months paſt forced death, which was privately working within him, to reſpect his ſacred functions: but a time at laſt comes, in which nature yields, and that was on the 10th of September, when returning from an airing, he went into a Church to pray.

HE was obliged to be brought back in his coach to the Palace of the *Quirinal*, and from that fatal moment he was never able to go out again. During his illneſs he wrote ſome letters to a Religious man, a friend of his, wherein he ſeems to have familiarized himſelf ſo well with death, as to make it his moſt favourite companion. He thanks God, that the ſhortening of his days draws him nearer to eternity, and that the ſight of it was always preſent to his mind. It appears from theſe letters that he deſigned to have addreſſed a *Brief* to all the Faithful, in form of a laſt will and teſtament, to recommend mutual love to them, and to preſerve peace and concord, as the diſtinctive mark of Chriſtians, and the happieſt preſent *Jeſus Chriſt* made them.

HE

He was alſo to have addreſſed a letter of thanks to his Order, for having borne with his imperfections; but he ſuffered ſo much from his diſorder, that it was impoſſible for him to execute deſires ſo worthy of ſuch a Pontiff. Nothing eſcaped his ſight, his forecaſt was extremely great, and he only can be reproached with not nominating, at leaſt at his death, ſome Cardinals capable of augmenting the glory of the Sacred College by their learning and virtues. He knew ſome among the Regulars, and particularly in his order, who would have made a very great figure in the *Conclave* by their talents and virtues.

It is undoubtedly aſtoniſhing, that after the predictions, ſymptoms, and even proofs, which admit not of a doubt with regard to Clement XIV. being poiſoned, that no perquiſitions were made to trace that horrible fact to its ſource: but, it may be preſumed that ſuperior reaſons hindered this examination, or at leaſt the reſult of it from being made public.

The Romans, ever given to conjectures and ſpeculations, drew different horoſcopes relative to the ſituation of the Pope, and attributed it to different cauſes. Some would have it that he had inflamed his blood by long and painful labour; others pretended that he had been poiſoned. What may be ſaid with certainty is, that he felt the moſt cruel pains; that his voice was inſenſibly loſt, that his faculties were ſometimes gone, and "that his "conſtitution, which had been always vigo-

"rous

" rous (and promiſed a reign, at leaſt, as long as " that of *St. Peter*) was all on a ſudden altered " by a diſorder, the activity of which baffled " the art of the moſt ſkilful Phyſicians, and " the hopes of every body *."

IT is thus the Rev. Father *Marzoni*, his Confeſſor, expreſſes himſelf in the circular letter, which, in quality of *General*, he addreſſed to the whole Order of *Conventuals*, or *Cordeliers*, and which appeared to me ſo full of energy and ſo pathetic, that I thought it ought to be inſerted at the end of this work.

BUT to form a right judgment of the ſituation of the Pope, we muſt repreſent to ourſelves that inſtant of time, when, his body being reduced to almoſt nothing (ſo extremely was he emaciated) the greatneſs of his ſoul, and his piety alone ſeemed to ſupport him. Then ſpringing forward continually towards heaven, he evidently ſhewed to all about him, that God alone had ever been his refuge and only hope. He exhorted his *Confeſſor* not to grieve, putting him in mind, " that the death " of creatures is an homage paid to the eter- " nity of the Creator; and that men live " only to die."

HE recalled new life into his hand, now almoſt as cold as ice, to ſign the Bull, which puts his ancient Brethren in poſſeſſion of the Penitentiary of St. *Peter's* of *Rome*, till they obtain-

* Valetudinem illam vegetam firmamque, paucis abhinc menſibus, acer intercepit morbus, qui raptim ingraveſcens, peritorum artem, omniumque vota fefellit.

ed

ed that of our Lady's of *Loretto*, willing to let poſterity know, that he loved them to the laſt *.

THE Fathers *Marzoni* and *Buontempi* never left him, while there was breath in his body; and they had every moment an opportunity of admiring his patience, his meekneſs, and his magnanimity, which raiſing him above himſelf, intimately united him to God. He wiſhed not to be ſpoken to on any other, but that great ſubject; and this he gave them to underſtand, when they entreated him to name the eleven Cardinals he had reſerved *in petto*. "I neither can, nor ought I to do it, "(anſwered he) and the Lord will judge of "my reaſons." And when, on their bended knees, they ſtill continued to deſire that he would declare who they were; he anſwered, with a reſolute tone: "No, no; I am going "to eternity, and I know my reaſons for act-"ing as I do *."

SOME have preſumed, but perhaps without reaſon, that the Cardinals he propoſed to name, appeared no longer to him ſo worthy of the purple, as formerly, now he ſaw himſelf at the point of appearing before God. The hour of death is the moment of truth; and for that reaſon moſt of the Popes fear to make any promotions at their death.

EARTHLY-minded men pity CLEMENT XIV. for having enjoyed ſo ſhort a time the ho-

* Uſque in finem dilexit eos.

† No, no; Io me vado à l'eternita, e Io ſo il perche.

nours

nours of the Papacy; and he, when dying, bleſſed God for having eaſed him of ſo great a burden.

A LIFE ſo well filled up, and ſo edifying, was to be cloſed by the participation of the ſacraments. He begged for the Holy *Viaticum* with the greateſt earneſtneſs, and he received it with the ſame tranſports, that the Prince of the Apoſtles felt, when he ſaid to *Jeſus Chriſt*: "Thou knoweſt, O Lord, that I love thee *."

THE next day, in the preſence of the whole Sacred College, the *Extreme-Unction* was adminiſtred to him, and he ceaſed not, to the moment of his death (which happened on the 22d of September 1774, at ſeven o'clock in the morning) to teſtify his confidence in the divine mercy, and the moſt perfect reſignation to the will of the Almighty. The Generals of the *Auguſtinian*, the *Dominican*, the *Conventual* and *Obſervatin* Friars recited, according to cuſtom, the prayers for perſons in their agony, and Father *Marzoni* received his laſt breath.

SCARCE had he expired, when his body turned black, and appeared in a ſtate of putrefaction; and, according to the report of eye-witneſſes, upon taking out his bowels, marks of a cruel poiſon were diſcovered.

* This account of the Chriſtian and heroic diſpoſitions, with which CLEMENT XIV. met the ſtroke of death, is an ample refutation of a moſt infamous and anonymous account ſent from beyond ſea, and *privately* handed about, as ſuch works of darkneſs generally are.

SOME

SOME ſcrupled not to publiſh, that the *Jeſuits* had haſtened his death; and *Paſquin*, who is ſet a prating right or wrong, ſaid on this occaſion: "The *Franciſcan Friars* made "me a *Doctor*; my *virtues* a *Cardinal*; the "*Kings* a *Pope*; the *Jeſuits* a *Martyr*." Others gave out that this ſtroke came from the hand of ſome Grandees, whoſe glory was eclipſed by the Pontificate of GANGANELLI; while judicious and diſintereſted people accuſed nobody, but left this event under the dark cloud with which it is at preſent enveloped, till time ſhall clear it up.

THUS died at the age of 69 years, 10 months, and 22 days, FRANCIS-LAWRENCE GANGANELLI, of the Order of the CONVENTUAL FRIARS-MINORS, Sovereign Pontiff by the name of CLEMENT XIV. after having experienced whatever is grand and ſtormy in proſperity, without ever being, for one ſingle inſtant, either dazzled or caſt down. His life will be the model of thoſe Popes, who deſire to govern with prudence; and a leſſon to Chriſtian Heroes, who prepare for a good death.

HE was of an ordinary ſtature, had a large forehead, black and very thick eye-brows, lively eyes, and a longiſh face. His conſtitution promiſed him the life of a century, and the more ſo, as he had all along preſerved it by the ſtricteſt ſobriety and temperance.

HE was happy in his ſallies, which were the effect of a ſprightly diſpoſition of mind. Very ſoon

ſoon after his promotion to the Pontificate, he ſaid to ſome of his friends: "'Tis no wonder "that Cardinal de *Bernis* is pleaſed with my "exaltation; for *Poets* are fond of *Metamor-* "*phoſes.*"

CLEMENT knew the *French* tongue, though he never ſpoke it, except with ſome of his particular friends; and his natural fondneſs of the *French* nation induced him to ſtudy it. So great was his affection for that nation, that (as Father *Savurini* his diſciple, informs us) "he was always ſorry, when *France*, in the "time of war, was not victorious." And he certainly, at that time, could have no motive of intereſt that could inſpire him with ſuch a way of thinking.

THE death of this EVER-MEMORABLE PONTIFF was a public calamity, and a ſubject of mourning to all nations. They wept for GANGANELLI, as for a great man, who, without any regard to the diverſity of religions, was reſpected and praiſed by the whole world.

HISTORY will hereafter take notice of his calmneſs and reſignation, which were the more wonderful, "as he (according to an ex-"preſſion of St *Bernard*) ſo often and ſo long "a time taſted his own death."

THE OBSEQUIES were performed, as uſual, in the Chapel of the Chapter-houſe of St. *Peter's*. The Sacred College, and the whole Prelature aſſiſted thereat in great ceremony.

An

An immenſe and magnificent Catafalco *, (whereon were ſeen, under the moſt majeſtic and expreſſive ſymbols, the memorable events of the Pontificate of CLEMENT XIV.) had been raiſed before hand in the middle of the church. the Prelate *Buonamici*, one of his Secretaries, pronounced the funeral Oration, in which he was under no neceſſity of having recourſe to hyperboles, in order to preſent GANGANELLI, as one of the greateſt Pontiffs that ever reigned.

HISTORY will draw a compariſon between CLEMENT XIV. and SIXTUS-QUINTUS; nor will it be a hard taſk to ſhew how far they were alike, and how far they were unlike one another.

BOTH entered the order of *Conventual Friars*; but SIXTUS was no more than the ſon of a Herdſman, and of obſcure birth, whereas CLEMENT was the ſon of a Phyſician, and deſcended from a Gentleman's family, originally of *St. Angelo in Vado*, and not of *Franche-Comte*, as ſome gave out.

SIXTUS lived in the Cloiſter much leſs beloved than eſteemed; CLEMENT was univerſally beloved and reſpected.

SIXTUS put in motion every ſecret ſpring of Policy, and even aſſumed an exterior of humility to obtain the Papacy; CLEMENT dreaded

* A *Catafalco* is a decoration of ſculpture, painting, &c. raiſed on a timber-ſcaffold, to ſhew a coffin or tomb in a funeral ſolemnity. See the *Inſcriptions*, in the Appendix.

that

that formidable burden, more than death itſelf.

SIXTUS during his Pontificate ſhewed a haughtineſs and inflexibility, by which he often offended the Potentates: CLEMENT gained the friendſhip of the Monarchs by his moſt engaging character and peaceable diſpoſition.

SIXTUS ſtill more jealous of his temporal, than of his ſpiritual authority, ran his race to glory by grandeur and ſeverity: CLEMENT acquired a more ſolid and more merited reputation, by ſhewing himſelf rather a father, than a Sovereign.

SIXTUS publiſhed decrees, which ſhewed his ſkill in the art of government, and how well he could make himſelf obeyed: CLEMENT, even when he commanded, ſeemed to entreat; and his Edicts, whoſe object was both the ſpiritual and temporal welfare of thoſe concerned, ſhewed at one and the ſame time, the Pope and the Prince.

SIXTUS embelliſhed *Rome* with valuable monuments, which proved his taſte for magnificence and the arts; CLEMENT, by his *Muſæum*, (the ſight of which is moſt raviſhing) ſhewed evidently, that he was no leſs attentive to the decoration of the Capital, than the former, and that he contributed no leſs towards it.

SIXTUS aggrandized his own family by raiſing his Nephew to the dignity of Cardinal: CLEMENT would not ſuffer his relations to be

mentioned to him, and himſelf bore with regret the honours he could not avoid.

SIXTUS, at the ſolicitation of *Spain*, was conſidering of the means either to aboliſh, or at leaſt reform the *Company of Jeſus*; "but, be- "ing taken off by a ſudden death, the ſalu- "tary deſign he had formed, vaniſhed, and "remained without effect*:" CLEMENT accompliſhed the ſuppreſſion of that body.

LASTLY it was ſuſpected that SIXTUS was poiſoned, after having reigned five years, four months and three days: CLEMENT died, not without the like ſuſpicion, having filled the Chair of St. *Peter* the ſame ſpace of time, within a few hours—He was born the 31ſt of October 1705; was choſen Pope the 19th of May 1769, and died the 22d of September 1774.

IF it be an inconteſtable truth, that real Greatneſs conſiſts in raiſing one's ſelf above honours and events; in foreſeeing what is to be done, and executing it; in entering into the ſpirit of the different ſtates, through which divine Providence leads us; in drawing to one's ſelf the homage of all hearts, without ſeeking to do ſo; in expoſing one's ſelf to dangers without fearing them; in ſacrificing one's life without ſparing it; CLEMENT XIV.

* Verum immaturâ morte prærepto, ſaluberrimum ab eo ſuſceptum conſilium evanuit, omnique caruit effectu. *Clem.* XIV. *Brief.*

will

will be truly GREAT in the eyes of the whole univerſe: and in a ſucceſſion of two hundred and fifty-ſix Popes, who have reigned ſince St. *Peter* to our time, Poſterity will diſtinguiſh him as a man infinitely rare, and ſuch a one, as it will be much eaſier to wiſh for, than to find *.

Though the famous Prophecy concerning the Popes, attributed to St. *Malachy* Archbiſhop of *Armagh* (but in reality forged, according to the judgment of the Critics, during the Conclave of 1590 by the partiſans of Cardinal *Simoncelli*, who became Pope under the name of GREGORY XIV.) though, I ſay, that Prophecy be conſidered as a falſe prediction, it told the truth, at leaſt, when it characterized CLEMENT by a *ſharp ſight* †." No one ever ſaw cauſes and effects better than he did—The event has ſhewn, that his ſucceſſor there called An *Apoſtolic Pilgrim* ‡, is really endowed with the qualities of a zealous Pontiff.

IT is a pity that CLEMENT XIV. did not promote any one perſon of the Religious Orders to the Cardinalate, eſpecially as he knew men eminent for learning and piety both among the *Conventual Minors*, the *Auguſtinians* and the *Dominicans*.

* Quem facilius erit optare, quam invenire. *Marzoni's Let.*

† Viſus velox. ‡ Peregrinus Apoſtolicus.

ALL the CATHOLIC kingdoms honoured his memory with the moſt pompous and ſolemn ſervices, except *France*, where it is not the cuſtom to recommend to the public prayers of the faithful the Sovereign Pontiffs, when they die. There are only ſome Religious Communities, who acquit themſelves of that pious Miniſtry.

THE great Convent of the *Cordeliers* at *Paris* ſignalized itſelf the more, as the Rev. Father *Pouret*, who is the *Guardian*, was deſirous of ſhewing his juſt gratitude towards CLEMENT XIV. by whom he had been all along tenderly beloved and eſteemed.

THE NUNCIO of his Holineſs officiated in *Pontificalibus*, and the Rev. Father *de la Quintinie*, a Religious of that houſe, pronounced the funeral Oration—It is to be wiſhed that it may be made public, as there will be ſeen in him an Orator, who can paint; and who by the force of his eloquence, and the beauty of his images, ſhews himſelf in every part worthy of his ſubject.

GANGANELLI lived in times too difficult and too tempeſtuous for his death not to be followed by ſome paltry *Paſquinades*. But the only anſwer given to them was the following *Sonetto*, and they ſoon fell into the contempt they deſerved—The Author makes the Pope ſpeak in a manner proper to confound his enemies.

SONETTO

SONETTO.

Regnai nel tempo piu tremendo, e rio,
Le grand ire de Re vinſi, e placai.
Amoroſo all' Eſtraneo, all popolo mio
Fui piu Padre, che Prince, in tanti guai
Tutto me ſteſſo al povero donai;
Nulla à me, nulla à miei, ſol del mio Dio,
Della Chieſa, e di Roma il ben cercai.
Pontecorvo, Avignone, e Benevento
Per me tornando, alla concordia uſata,
Monſtran, ſe io viſſi alle bell' opere intento;
E pur morii di morte empia, e ſpietata!
Roma applaude al doloroſo evento.
O mercede inumana! O Roma ingrata!

The TRANSLATION.

In days of trouble and of crimes I reign'd,
Of mighty Kings the anger I aſſuag'd;
My people happy, loaded with my gifts,
I govern'd like a Father, not a Prince;
To ſtrangers kind, ſupport to thoſe in need,
My heart and treaſures were ſtill ope to them:
My kindred I neglected, and myſelf,
And only thought of Rome, the Church and God.
Avignon, Benevento, Pontecorvo
Reſtor'd, are proofs of my aſſiduous care.
I fall a victim to a cruel death;
And Rome rejoices at the dire event!
Thy glory to maintain, thy rights ſupport,
I labour'd night and day: ungrateful Rome!
And muſt a death like this be my reward!

IN my opinion, I cannot better conclude this work, than by an extract from a letter of the

Rev. Father CASTAN, ancient Provincial of the Cordeliers of the *Comtat-Venaiſſin*, at preſent Guardian at *Avignon*, one who was intimately acquainted with CLEMENT XIV. This letter is dated the 9th of January 1775, and ſent to me in the courſe of that month; and thus he ſpeaks of the late Pope.

"IT is certain that CLEMENT XIV. had from "his birth a fondneſs for the French, that he "always acted from that diſpoſition, that he "ſincerely loved LEWIS XV. and that he more "than once ſaid to me, that *Rome* ought ne- "ver to forget, that ſhe owed all her temporal "Grandeur to the Kings of *France*. It is "moreover certain that Father GANGANELLI "was the delight and glory of our Order for "his piety, his learning and pleaſing manners; "that the reaſon why he never was made "General of the Order, was becauſe he would "not conſent to it; and that every one of the "Religious, impreſſed with an idea of his "merit, had pointed him out as a Cardinal in "future at the time he was nominated one."

I ADD to this letter, that ſeveral perſons of great reputation in the Republic of Letters, returned from *Rome*, charmed with the learning and parts of GANGANELLI; and that after the death of this Pope, a Lord attached to his ſervice wrote to a famous Librarian at *Paris* thus: "CLEMENT XIV. was the beſt and moſt pious "of Princes, and graced with every virtue. *Erat* "*optimus, erat piiſſimus, erat omnibus virtutibus* "*ornatus.*"

BRITISH 7 DE85 MUSEUM

AN

APPENDIX

TO THE

LIFE OF CLEMENT XIV.

CONTAINING

F. *Marzoni*'s Circular Letter on his Death, in Latin and Engliſh—Inſcriptions on the Catafalco—A Funeral Oration, by the Abbè *Mattzell*, an Ex-Jeſuite —The Brief of the abolition of the Order of *Jeſuits*, in Latin and Engliſh– And the laſt Edict of the preſent French King, relative to the Members of the aboliſhed Society in France.

APPENDIX.

A circular Letter *of the* Rev. F. Marzoni, *General of the Conventual Friars-Minors, to all the Religious of his Order on the Death of* CLEMENT XIV.

ADMODUM REVERENDI PATRES,

NIHIL luctuosius nobis, magisque funestum contingere poterat, quam quod in hâc justi undique exorientis mæroris occasione, maximo licet, atque incredibili animi dolore confecti, vobis nunciare compellimur.

CLEMENS XIV. ordinis nostri amor & decus, summique sacerdotii splendor & columen, dum per certissima sapientiæ, fortitudinis, & magnanimitatis argumenta, totum se Christianæ Reipublicæ utilitati atque ornamento oppignorabat; dum rebus prosperè feliciterque compositis, nunquam intermorituro nomine apud exteras quoque nationes celebrabatur, propero heu! nimium fato ereptus Ecclesiæ, Urbi & Orbi x. Kal. Octob. 1774, fructum laborum suorum, præmia periculorum, virtutumque insignia, quæ illi reposita erant, strenuè & in spirituali lætitiâ mortem aspiciens, abiit recepturus.

VALETUDINEM illam vegetam firmamque, quam primum in sedem Petri intulit, paucis abhinc mensibus, acer intercepit morbus, qui raptim ingravescens peritorum artem, omniumque vota fefellit. Nullum ei interim longioris vitæ desiderium, nulla constantis animi defectio, nulla insigniorum virtutum remissio.

Nos

APPENDIX.

The SAME LETTER in ENGLISH.

MOST REVEREND FATHERS,

THERE is nothing possibly could have happened to afford us a greater subject of grief and affliction, than what we are now obliged to inform you of, though we ourselves are quite overwhelmed by an excessive and incredible sorrow of mind, in the midst of the just lamentations, which are heard on all sides.

CLEMENT XIV. the delight and glory of our Order, the splendor and support of the Sovereign Pontificate, while by the most certain proofs of wisdom, courage and greatness of soul, he pledged himself to promote the welfare and glory of Christendom; while he was prosperously and happily settling affairs, and rendering his name immortally famous, even amongst foreign nations, was snatched away alas! by too sudden a fate from the Church, from Rome, and from the world, on the 22d of September, 1774, and went to receive the fruits of his labours, the reward of his dangers, and the glorious recompense of his virtues, which were laid up for him, after having looked death in the face with joy of spirit and intrepidity of mind.

THE hale and sound constitution, he brought with him to the Chair of St. *Peter*, was, a few months past, attacked by a violent disease, which, by its rapid progress, soon baffled the skill of the most experienced Physicians, and frustrated the hopes and vows of all; while he all along entertained no desire of a longer life, shewed no dejection of mind, nor ever interrupted the exercise of the greatest virtues.

Nos qui ſuprema morienti officia perſolventes adfuimus, benignitatem, tolerantiam, pietatem, preces ad ineundam numinis gratiam, mentem ad tranquillitatem in extremum uſque compoſitam, & in ſpem ſalutis erectam, non ſine mæſtiſſimâ admiratione ſuſpeximus.

Supremi hujuſce viri jacturam tum ob effuſam in omnes manſuetudinem & comitatem, tum ob eximiam rerum omnium moderatricem prudentiam, in tot turbulentiſſimorum temporum articulis adhibitam, non *Roma* ſolum, non ſolum Eccleſia Chriſti, ſed totus fere mundos collacrymatur.

At præ omnibus Religio noſtra, in quâ ſtudia, vitæ genus, animique virtutes efformavit, ita acerbiſſimâ calamilate exaſperatur, ut jure timendum ſit, ne infixam animi triſtitiam, ulla ratio futuris temporibus poſſit eſſe tanta, quæ valeat aut penitus evellere, aut ſaltem delinire. Enimvero heu! nos miſeros, quàm juſtis gravibuſque argumentis, ut ſic doleamus, impellimur. In uno ſummo Pontifice, omnia nobis fauſta & ſecunda repente amiſimus: amiſimus cuſtodem, tutorem, parentem, cui parem facilius ſemper erit optare, quàm invenire.

Amisimus munificentiſſium benefactorum, qui omni ſtudio, omnique tempore nobis beneficia cumulatiſſimè largitus eſt, &c. . . . Tot denique in nos tum honoris, tum utilitatis monumenta parabat, ut ipſius deſiderium, & jactura ſit non uno nomine moleſtior. . . Tantâ nobiſcum humanitate, ſuavitate tantâ, tantâque comitate egit, ut priſtinæ inter nos conſuetudinis memor anguſtam Pontificis maximi majeſtatem obliviſci videretur.

Ea propter, &c. &c.

Dabamus Romæ, 5 Kal. Octob. 1777.

Frater & ſervus in Domino addictiſſimus. F. Aloysius-Maria Marzoni, Miniſter Generalis Ordinis Minorum Conventualium.

We who were preſent, and performed the laſt duties for him in his dying moments, ſaw, with an admiration full of grief, his kindneſs, his patience, his piety, his prayers for obtaining the favour of the Supreme Being, his tranquillity of mind to the very laſt, and his firm hopes of ſalvation.

Not only Rome, not only the Church of Chriſt, but almoſt the whole world laments with tears the loſs of this greateſt of men, on account of his extenſive kindneſs and affability to all, and the ſuperlative prudence, with which he governed in the moſt critical and tempeſtuous times.

Our Order above all, in which he ſtudied, lived and formed his mind to virtue, ſo feels this afflicting calamity, that there is reaſon to fear, no circumſtances of time hereafter may ever be ſuch, as to entirely remove, or even ſooth the grief and ſorrow ſo deeply ſunk into our minds. For alas! unhappy men as we are! how juſt, and what weighty reaſons compel us thus to moan? In one Supreme Pontiff alone we have loſt on a ſudden whatever could promiſe us happineſs and proſperity? We have loſt our Protector, our Defender, our Father, another like whom, it will be much eaſier to wiſh for, than to find.

We have loſt a moſt munificent Benefactor, who with inceſſant affection, and on every occaſion, moſt liberally beſtowed his favours on us, *&c.* . . In a word, he was preparing for us ſo many monuments of honour and advantage, that the want and loſs of him muſt be the more ſeverely felt on more conſiderations than one....He always behaved to us with ſo much kindneſs, ſo much ſweetneſs of temper, ſo much good nature, that he ſeemed to forget the auguſt Majeſty of the Sovereign Pontiff, and to remember only his former connections with us. Wherefore, &c. &c.

Rome, Sept. 27th, 1774.

Your Brother and moſt devoted ſervant in the Lord, B. Aloysius-Mary Marzoni, Miniſter-General of the Order of the Conventual Friars-Minors.

The INSCRIPTIONS on the *Catafalco*.

THE Magnificence of this Catafalco erected to the memory of CLEMENT XIV. *ſhewed the high eſteem his talents and virtues were held in, and recalled to mind the principal events of his glorious Pontificate:—The inſcriptions were placed in the following order, and cannot but be intereſting to a Reader converſant in ſuch inſcriptions.*

Servandis
Veterum Monumentis
MUSÆUM, de ſuo nomine
CLEMENTINUM nuncupatum,
Adornavit, Inſtruxit.

In Engliſh.
For the preſervation
Of the Monuments of Antiquity,
The MUSÆUM, from his own name
Called the CLEMENTINE,
He formed and adorned.

Ad augendum
Vaticani Palatii ſplendorem,
BIBLIOTHECAM APOSTOLICAM
Papyris, Numiſmatibus, Cimeliis
Ditavit.

In Engliſh.
To increaſe
The ſplendor of the Vatican Palace,
The APOSTOLIC LIBRARY
Was by him enriched
With Manuſcripts, Coins, and Vaſes.

AVENIONEM DITIONEM,
COMITATUM VENAISINUM,
Sedi Apoſtolicæ
Recuperavit.

In Engliſh.

The City of AVIGNON with its territories
The COUNTY of VENAISIN,
He recovered
For the Apoſtolic See.

DUCATUM BENEVENTINUM,
Sanctæ Romanæ Eccleſiæ
Vetuſtiſſimum Patrimonium,
Apoſtolorum Principi
Vindicavit.

In Engliſh.

He procured the Reſtoration
Of the DUKEDOM of BENEVENTO
(The moſt ancient Patrimony
Of the Holy Roman Church)
To the Prince of the Apoſtles.

TRANSYLVANOS *Arianam*
ANCYRANOS GALATIÆ
Eutychianam Hæreſes:
PRIMATES PERSARUM
Neſtorianorum Dogmata
Abjurantes
Romanæ Communioni reſtituit.

In Engliſh.

The people of TRANSYLVANIA
Who abjured the *Arian* Hereſy,
The ANCYRANIANS of GALATIA,
Who abjured that of *Eutyches*;
The PRIMATES of PERSIA,
Who abjured that of *Neſtorius*,
He reſtored to the Communion of *Rome*.

PAULUM

PAULUM ARETIUM S. R. E. Cardinalem,
FRANCISCUM CARACCIOLUM
Congregationis Clericorum Regularium-Minorum
Conditorem,
Vitâ & Miraculis claros,
Ritè
Beatorum numero aſcripſit.

In Engliſh

PAULUS ARETIUS, Cardinal of the Holy Roman See,
And FRANCIS CARACCIOLI
Founder
Of the Congregation of Regular-Clerics Minors,
He ſolemnly enrolled
In the liſt of the Bleſſed.

BONAVENTURÆ de *Potentia*,
Ordinis Minorum-Conventualium,
Viro pietate & innocentiâ
Eximio
Beatorum publicos honores
Decrevit.

In Engliſh.

He decreed
The public honours of the Bleſſed
To BONAVENTURA de *Potentia*,
Of the Order of Conventual Friars-Minors.
A Man
Famous for piety and Innocence of manners.

SIMONEM
Veteris ASSYRIÆ
Patriarcham *Neſtorianum*
Ad Romanæ Eccleſiæ ſinum
Reverſum
Sacro Patrum ſenatui
Ingenti lætitiâ declaravit.

In Engliſh.

He notified with incredible joy
To the Sacred College
Of Cardinals
The return of SIMON
The *Neſtorian* Patriarch
Of ancient ASSYRIA,
To the boſom of the Roman Church.

A FUNE-

BRITISH
7 DE 85
MUSEUM

THE

FUNERAL ORATION

OF

POPE CLEMENT XIV.

(GANGANELLI.)

Delivered by the Abbé MATZELL, formerly a Member of the Society of Jesus; now Preacher to the Chapter of the great Collegiate Church of *Fribourg* in *Switzerland*, before the Supreme Senate of the Republic, the 15th of Nov. 1774.

BRITISH MUSEUM

To the READER.

THE following authentic piece, which the Author of CLEMENT XIV's life had of the Baron of *Zurlauben*, famous in the republic of the Sciences, and which was tranſlated by *Monſ. de Fontallard*, a gentleman perfectly maſter of both the *French* and *German*, is not to be confounded with thoſe pamphlets, which make their appearance every day under the title of *Thoughts* or *Anecdotes* of *Ganganelli*, and which are no more than repetitions, or apocryphal facts.

M. L'Abbe *Matzell*, one of the moſt celebrated Jeſuits of *Bavaria*, in which province were included the Jeſuits of *Switzerland* and *Swabia*, filled, with general applauſe, at *Fribourg* in *Switzerland*, the function of Preacher in ordinary to the Chapter of that town, ever ſince the ſuppreſſion of the Society. The Canton of *Fribourg*, which conſiſts entirely of Catholics, belongs to the Dioceſe of *Lauſanne*, the titular Biſhop of which See, a Prince of the Holy Roman Empire, reſides at *Fribourg*, ever ſince a change of religion took place at *Lauſanne*.

To the READER.

THIS Funeral Oration is not given the public as a piece of eloquence, but as a faithful tranſlation, ſince neither an exact order or method is obſerved in it. The genius of the *French* language cannot admit either the turn of phraſes, or the ſame expreſſions as the *German*. It was only deſigned to ſhew how great a man CLEMENT XIV. was, ſince he finds panegyriſts amongſt thoſe, who could have no other intereſt in making his elogium, than that of truth. It is inconceivable how any man could take it into his head to aſſert that this Oration was ſuppoſitious, or written in a ſtrain of irony. It was ſpoken by a Preacher ſtill alive, and contains nothing but facts, all which depoſe in favour of GANGANELLI. Thoſe mentioned relative to his education, and the loſs of a Patron, only prove that the Orator had not received the beſt informations.

BRITISH
7 DEC 85
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THE FUNE-

THE
FUNERAL ORATION
OF
POPE CLEMENT XIV.

A Prince and the greateſt man in Iſrael *is dead this day.* 2 Kings, iii.

CLOTHE yourſelves in the deepeſt mourning, O people of *Iſrael!* Let every mark of joy ceaſe and be laid aſide: let the ſtreets of *Hebron* re-echo with your groans; for *a Prince and the greateſt man in* Iſrael *is dead this day.* Such were the cries which a lively grief forced from *David* in his conſternation, when he ſpoke of the mournful and unexpected death, which had deprived him of the wiſe, the valiant *Abner.*

IT is with much more reaſon, that, with ſighs, I pronounce theſe doleful words before this illuſtrious aſſembly. Mourn in your hearts, Chriſtian people! You never had more reaſon to do ſo: *a Prince and the greateſt man in* Iſrael *is dead this day.* A Prince of the choſen people, of the Chriſtian people, LEWIS XV. THE WELL-BELOVED, THE MOST CHRISTIAN KING,

is juſt gone down from one of the moſt elevated and brilliant thrones of Europe to the gloomy abode of the dead. *A Prince is dead in Iſrael.*

But ſcarce had *France*, with a torrent of tears, and *Europe* by an univerſal mourning, paid the laſt duties to the virtues of the moſt Chriſtian Prince: Scarce had the temples and cities ceaſed reſounding with grief and prayers addreſſed to the Eternal Being: Scarce had all nations, ſuſpending for ſome time their jealouſy, ceaſed unanimouſly to deplore the loſs humanity had ſuffered in the perſon of Lewis XV: Scarce, in a word, had the aſtoniſhed univerſe, in ſome ſort, recovered itſelf after the mournful death of the eldeſt ſon of the Church, when the paſſing-bell was heard from the ſummit of the Capitol, and ſpread firſt in the Capital of the world, and then throughout the univerſe, a new fright, a new alarm, and a new ſubject of grief. That ſame year, the 22d of September, *died the greateſt man of Iſrael*, the moſt Holy Father of that eldeſt Son, the Head of Chriſtendom, Lawrence Ganganelli, Clement XIV.

Oh! the deplorable frailty of man, and of human life! As ſoon as the eye looks back, it immediately diſcovers death behind it: in proportion as he grows up, he draws nearer and nearer to the term of life; the mother that watches her tender infant in the cradle, ſees him haſtening to the grave. What elſe is our birth, but the beginning of death? Thus is conſumed

conſumed the ſcarce lighted flax, which is ſhewn the Popes at their coronation, while theſe words are thrice repeated: "Thus paſſes "away the glory of the world*."

BUT theſe reflections, though of uſe, are not the ſubject of this days diſcourſe. You require of me, MY LORDS, a faithful portrait, which is to render eternal the memory of the Father of the true Believers. It belongs only to the ableſt Maſters to finiſh firſt-rate pieces; and thoſe, who are but moderately verſed in that art, inſtead of executing what they aim at, only ſhew, that they have undertaken what was above their ſtrength. How therefore ſhould I dare to employ my faint colours on ſo ſublime a ſubject, did I not know that obedience excuſes an apparent boldneſs? If I forget myſelf, while I undertake this difficult taſk, it is only, MY LORDS, to acquit myſelf of the duty you impoſe upon me; and I hope your indulgence towards me will be no leſs, than the difficulty you found in honouring me with ſo noble a function.

ONE thing which I chiefly regret is, that I know not, as well as I could wiſh, all thoſe brilliant paſſages, which eſſentially characterize the life of CLEMENT XIV. But, I have no cauſe to complain: I know what all, whoſe intentions are upright, ſay of him. This Elogium in ſacred ſcripture may be applied to his Holineſs: *in his life he did wonders, and in*

* Sic tranſit gloria mundi.

his death he wrought miracles *. I know, in general, his religious conduct throughout the whole courſe of his life; his prudence and diſintereſted firmneſs while on the throne; his heroic and truly Chriſtian patience at his death. I know that he laboured to ſupport the intereſts of Religion with his whole might, and that he fulfilled all the duties thereof with fervour: that he was great in whatever he did for the good of the ſtate, for the aggrandizement of the Church, and for his own ſanctification. He was great, whether we conſider him in the Cloiſter, on the Throne, or on his death-bed: he had a heart, the reſolution of which aſtoniſhed *Europe;* its juſtice made itſelf acknowledged even by thoſe he ſtruck; its piety appeared with all its luſtre at the awful moment of death: I know, in a word, that he gave to the love of his neighbour whatever was due to it; to glory, as much as was proper; to piety, all that he could; ſo that his humility and affability merited him love; his glory, admiration, and his piety, veneration. In a word, the Eternal Being gave us CLEMENT XIV. to let us know the value of ſuch a gift: he took him away, to make us feel the greatneſs of our loſs. But in one event, as well as in the other, may the name of the Lord be bleſſed for evermore.

I repeat it again, I know the paſſages of his life and the particular features that characterize him, and what follows is my conclu-

* Eccle. 48.

ſion,

ſion, and at the ſame time the exordium of my diſcourſe.

CLEMENT XIV. is one of the moſt illuſtrious Heads of the Church, and deſerves with the greateſt juſtice an immortal reputation. I ſhall demonſtrate that the triple crown perfectly became him, and that, inconteſtably. This, MY LORDS, then is my diviſion. The Tiara perfectly became CLEMENT XIV. and it became him inconteſtably.

1*mo*, IT perfectly became him: this I ſhall ſhew in my firſt part, while I point out to you his great qualifications.

2*do*, It became him inconteſtably: this I ſhall demonſtrate in my ſecond part when I anſwer ſuccinctly all the objections, which a ſpirit of cenſure has invented to obſcure his glory.

HYPOCRISY, Fear, vain Conſiderations avaunt! You ſhall not put a ſingle ſyllable on my lips which are conſecrated to truth: let us drive far from her tribunal the very leaſt falſehood.

AND you, Political Prejudices, who cannot reconcile the Elogium I am going to pronounce with my preſent ſituation, ſuſpend your ſurprize to the end of my Diſcourſe. I confidently foretell; that you will be confounded, and forced to keep an eternal ſilence.

LORD, our God, ſovereign of ſovereigns, you who alone poſſeſs and give immortality and immutability, inviſible Head of the Church, which you have built upon a rock, and which you

you never will abandon, beſtow an energy on my words, when I ſpeak of him, who holds the place of your ſon on earth: let here, not only a picture of virtue be ſeen, but let it be beloved; and in conſequence thereof, may the ancient ſimplicity of the Faith and Manners of our Fathers revive in us, and excite afreſh in us the reſpect due to the viſible Head of the Church.

PART I.

A Prince, and the greateſt man in Iſrael is dead this day; that is to ſay, the wiſeſt Paſtor, the moſt tender Father of Chriſtendom, and the moſt pacific Prince. By theſe three qualifications I ſhall prove, that the triple crown perfectly became CLEMENT XIV.

1*mo*, IT became him as a wiſe, and at the ſame time, the humble Head of the Church.

2*do*, As the Father of Chriſtendom, full of indulgence and firmneſs.

3*tio*, As a moſt pacific and pious Prince.

THE place which CLEMENT XIV. filled, is the moſt ſublime and moſt important of all Eccleſiaſtical dignities: he was Biſhop of ROME, and conſequently the lawful heir and ſucceſſor of St. PETER, the Head of the Chriſtians, and the ſupreme Paſtor of all the faithful.

WHOEVER will read the ſacred ſcripture, with an unprejudiced mind, will clearly diſcover

cover that *Jeſus Chriſt* gave St. PETER a marked preeminence over the other Apoſtles. *Thou art* Peter (or to expreſs myſelf in the language *Jeſus Chriſt* made uſe of) *thou art a rock, and upon this rock I will build my Church**.

THE moſt formal confeſſion of faith, made by St. *Peter* the moment before, relating to the Divinity of our Saviour, juſtly merited him the ſuffrage of *Jeſus Chriſt*, and a proportionate recompenſe: which would not have happened, had not *Jeſus* given him a preeminence over the other Apoſtles: *On this rock I will build my Church.* What do theſe words mean, but, that as the foundation of a houſe is the principal part of it, and ſerves to ſtrengthen all the others, ſo St. *Peter* was deſtined to maintain good order in the Church, and to conſolidate all its parts. *I will give thee the keys of the kingdom of heaven: whatever thou ſhalt bind on earth, ſhall be bound alſo in heaven; and whatever thou ſhalt looſe on earth, ſhall alſo be looſed in heaven* †.

WHAT mean the keys, which are promiſed expreſly to *Peter* alone? Are they not the mark of ſupreme power? Are they not given to the Governors of towns, to ſhew the citizens the right they have to command them?

SIMON, *ſon of* JOHN, *loveſt thou me more than theſe do? Feed my lambs, feed my ſheep* ‡. Why does *Jeſus Chriſt* require a verbal aſſurance, that he is more beloved by St *Peter*, than

* Matt. 16, 18. † Matt. 16, 19. ‡ John 21, 17.

by

by the reſt of the Apoſtles, unleſs he had a mind to give him a more ample power and authority over the Chriſtian flock? Why does he diſtinguiſh the *lambs* from the *ſheep*, unleſs it be to ſhew, that he is eminently the Head, not only of the believers in general, but alſo of the Biſhops and the Maſters, who are obliged to give others a Chriſtian education, and to procure them ſpiritual food?

FROM that time *Peter* ever behaved as becomes the Head of a viſible ſociety. He was the firſt, after the aſcenſion of our Lord, who propoſed the election of another Apoſtle in the aſſembly of all the diſciples; the firſt, who at Pentecoſt, preached *Jeſus* crucified, and converted three thouſand people the ſame day; the firſt who learned, by divine revelation, that the Gentiles were to be received into the boſom of the Church; the firſt who decided in the Council of *Jeruſalem*, that the Chriſtians were not to be ſubjected to circumciſion.

WE read likewiſe, that when the Evangeliſts mention the Apoſtles, they mention *Peter* before any of the others, and often make uſe of this and like phraſes; Peter *and thoſe that were with him*; Peter *and the reſt of the Apoſtles*; he was not however the firſt either in age, or by being firſt called to the Apoſtleſhip. His ſupreme dignity muſt therefore have engaged the Evangeliſts to name him always the firſt, and to diſtinguiſh him from the others, as their head.

JUDGE then, my Lords, from what has been ſaid, of the eminence of the poſt occupied by

CLE-

CLEMENT XIV. The power given to St. *Peter* is continued to all his lawful ſucceſſors in the See of *Rome:* that See which he erected according to the unanimous teſtimony of the holy Fathers, and all ancient hiſtorians, and which he preſerved to his death. *Jeſus Chriſt* never would leave his Church without a *rock*, on which it might immoveably reſt, nor his *lambs* or *ſheep* without a head, on whoſe vigilant care they might depend.

SEE you not of what importance it is, that the Church ſhould have ſuch a head as may maintain union among the members, an uniformity in divine worſhip, ſtop the progreſs of new ſects, and labour to enlarge the kingdom of *Jeſus Chriſt*.

LET us ſuppoſe the authority of all the Biſhops to be perfectly equal, and that they are independent of one another: if they ceaſe to be united, who will dare attempt to unite them, or who will flatter himſelf with hopes of ſucceeding in ſuch an attempt? If error ſpread like a ſlow poiſon, and gain the neighbouring parts like a gangrene, where will a more ſpeedy or more efficacious remedy be found, than in the decrees of the Head of the Church? Have not ſeveral hereſies been ſtifled in their birth by this means, or at leaſt have not their progreſs been ſtopped? To whom are moſt nations indebted for their converſion, but to the indefatigable care of the Popes, who have always ſent to the moſt diſtant regions

Apo-

Apoſtolic Miſſionaries, whoſe zeal has been ſupported by ſpiritual and temporal ſuccours?

But let us dwell no longer on the dignity, with which Clement XIV. was inveſted: my main point is to ſhew you, how divine Providence was pleaſed to lead him, ſtep by ſtep, to that of Sovereign Pontiff, and how by a moſt exemplary life, Clement became ſo wiſe and ſo humble a Pope. Conſider the qualifications which the Supreme Paſtor beſtowed ſo plentifully on him, and the uſe he made of them. His whole life was, on one hand, a chain of extraordinary events, and on the other, a ſucceſſion of efforts to perfect his good qualifications.

Arcangelo di Vado, a ſmall town in the Eccleſiaſtical State, in the Dioceſs of *Rimini*, is the ſpot where Francis Lawrence Ganganelli drew breath on the 30th of October 1705; and this place, little known to that time, will hereafter be diſtinguiſhed in hiſtory for the birth of ſo great a man. His father was a Phyſician, and the ſon was to have followed the ſame profeſſion: but how different were your deſigns, O divine Providence! who deſtined him to heal the deep wounds of the Church.

His father was engaged in a law-ſuit, that ruined his fortune: vexation led him to the grave, and he left his ſon an infant without ſupport.

The young Ganganelli diſcovered great diſpoſitions and an extraordinary inclination for the Sciences. This inclination, joined to his natural qualifications, was very pleaſing to a near

near relation by the mother's ſide, who loved and cultivated literature. He therefore undertook the charge of this tender orphan, by giving him an education agreeable to the great hopes that were entertained of him, and therefore placed him under the care of an able preceptor.

IT was then that thoſe happy diſpoſitions for the ſciences appeared, which grace had beſtowed on that young man, deſtined to ſuch great things; as alſo that continual application, which made him make the moſt rapid progreſs from the very beginning of his ſtudies. Like *Daniel*, he bore away the prize from ſeveral, who had arrived at maturity; and this ſurpriſing ſucceſs carried him on to what was moſt ſublime, and attached his benefactor to him in the moſt tender manner. But how great was his misfortune, when his generous benefactor died ſuddenly, without making any proviſion for him for want of time? This cruel reverſe of fortune reduced him again to an inability of purſuing his ſtudies, and expoſed him to the danger of being ſtopt in the midſt of his career.

PROVIDENCE had otherwiſe decided. Count BARNALDI, originally of *Milan*, heard, by chance, of the cruel ſituation of the young GANGANELLI. This Lord firſt took him under his protection, and ſpared no coſts towards finiſhing his education to the time when he was to think of a ſtate of life. Notwithſtanding the livelineſs of his character, he determined for the Cloiſter.

THE

THE Count is for oppoſing this deſign, but is obliged to yield; and GANGANELLI was received at *Urbino* into the Order of the *Friars-Minors*.

IT was in this reſpectable Order, which has had the honour of giving ſeven ſovereign Pontiffs to the Church, that he became at laſt one of the moſt learned men of his age. The Languages, Theology, the ſacred ſcripture, Eccleſiaſtical and profane Hiſtory, the Canon-law were the objects of his application to that degree, that his ſuperiors called him the ornament of their Order, and every where made his elogium. The fame of his learning reached the ears of BENEDICT XIV. who examined his knowledge himſelf; and that excellent Connoiſſeur, that Protector of the ſciences, nominated him an *Aſſeſſor* of the holy Office, where he had an opportunity of thoroughly ſtudying the internal affairs of the Court of *Rome*.

HIS ſingular wiſdom received an additional luſtre in this employment, and he acquired ſuch reputation during the many years he exerciſed that office, that in the year 1759 he merited at the hands of CLEMENT XIII. the Cardinal's Hat. Decorated with the purple, what admiration did not the depth of his views draw on him in the moſt important deliberations! The Holy Father had ever the higheſt eſteem for LAWRENCE GANGANELLI, who was conſidered as the Oracle of *Rome*. Did not the brightneſs of his wiſdom ſhine even in ſome of the moſt illuſtrious Courts of Europe, who kept up a regular correſpondence with him?

him? He was at laſt proclaimed Sovereign Pontiff, with the unanimous ſuffrages of the whole Conclave.

WHILE relating, with ſuch hiſtorical ſimplicity, the circumſtances of ſo fine a life unto the time of his elevation to the moſt ſublime dignity; or rather, while conſidering the conduct of divine Providence, did we not immediately call to mind, MY LORDS, the miraculous ways, thro' which Almighty GOD led *Joſeph*, *Moſes*, *David*, *Daniel*, to the ſummit of glory? Have we not ſeen how the hand of GOD on one ſide, and his own virtue on the other, had formed him for a Head, whom the crown of the Paſtor of Paſtors was one day ſo well to become? He, to whom neither the luſtre of his anceſtors, nor the aid of riches could ever afford any hopes of ever being ſeated in the eminent chair of St. PETER: He, who was the only Regular in the College of Cardinals, at a time, when every body grumbled at the uſeleſs number of Cenobites; how could he open himſelf a way to that ſupreme honour, but by his knowledge, his virtue, and extraordinary wiſdom? He determined, therefore, to enrich the *Vatican* Library, as the Depoſitory of ſo many writings, medals and valuable rarities, being perſuaded that it was to the ſtudy of them, that he owed the firſt ſteps of his elevation to that ſupreme dignity, with which the Lord had inveſted him.

AND what ſhall I not here ſay, MY LORDS, of his knowledge, that knowledge which ever bore the ſtamp of the moſt profound humility!

mility! Far be from us, and eſpecially from the ſupreme Paſtor of ſouls, every knowledge that puffs up! Knowledge ought only to edify, and ſuch beyond contradiction was that of our bleſſed Pontiff; unleſs the unexpected luſtre of the ſupreme dignity ſhould have dazzled his eyes, accuſtomed, from an early age, to mediocrity and obſcurity. But what was his anſwer, at firſt, when the Cardinal Dean, *Cavalchini*, aſked him, according to cuſtom, if he were willing to accept of the Papal dignity? "It is "neither," ſaid he, "to be deſired, nor refuſed." Do we not ſee by this anſwer, that he would as willingly have carried the keys of the Convent of the *Holy Apoſtles*, where he had been brought up, as thoſe of Heaven? Is not the ſame humility obſervable in the anſwer he gave after his election, when being aſked, if he would not chooſe, that an expreſs ſhould be ſent to his family to inform them of his elevation! "I have no other family," ſaid he, "but "the poor, and they learn news without an "expreſs."

It is well known that, after his election, as he was, according to cuſtom, with great ſolemnity, taking poſſeſſion of the city of *Rome*, he fell from his horſe, which was frightened with the ſhouts of the people; but, the pavement being ſtrewed with ſand, he received no hurt: and thus he expreſſed himſelf on that occaſion: "Going up to the Capitol I appear-"ed like St. Peter; God grant, that as I "have been thrown down like St. Paul, I "may

" may alſo reſemble him." If this humility had not ever been in his heart, inſtead of ſpeaking thus of his fall, would he not have abandoned himſelf to impatience and complaints? Laſtly, was it not the effect of great humility in him to keep *in petto*, or not to name, the eleven Cardinals that were to be promoted, that he might not render his memory more illuſtrious by the number of thoſe, who would be called his *Creatures?*

WE ſee, therefore, in CLEMENT XIV. a wiſe, and, at the ſame time, an humble BISHOP of BISHOPS. And do we not, moreover, ſee in him an indulgent, though ever unſhaken Father of Chriſtendom?

ALL Catholics have at all times agreed, that the name of FATHER OF CHRISTENDOM, and a certain authority over all Chriſtians, belonged to the *Pope*. But how far is this authority to extend? That is a queſtion, on which the ſentiments of the Theologians have been divided, and very different opinions have been advanced, not without very diſagreeable conſequences.

CERTAIN it is that the power of the *Pope* is purely ſpiritual, and ought to extend only to the ſalvation of ſouls: in the exerciſe therefore of this power, no other than ſpiritual means are to be employed; the Holy Father conſequently is not to intermeddle in the worldly and temporal concerns of crowned heads, or make uſe of means contrary to the Goſpel: ſuch as depoſing Kings; abſolving ſubjects from their allegiance,

giance, and diſpoſing of the dominions of ſovereign Princes. Allow me therefore to draw the curtain on events of paſt times, which would make one conclude, that Kings and Emperors had been wanting in their reſpect to the ſpiritual power of the *Popes*; and that the *Popes* had not always kept themſelves, as they ought, within the bounds of their ſpiritual authority.

AFTER all, I am here ſpeaking only of CLEMENT XIV. of whom no one crowned Head had ever the leaſt reaſon to complain: you will ſee that he never made uſe of the power, which inconteſtably belonged to him, but like a Father who loves his children, who ſeeks their advantage with his whole heart, and, for that very reaſon, was at once both *indulgent* and *reſolute*. *Indulgent*, as often as he thought he could ſtop the progreſs of an evil, by yielding, or at leaſt render the wound leſs dangerous: *Reſolute*, when he ſaw his reſolution could triumph over obſtacles, and enable him to attain what he aimed at. The ſtate of the age, undoubtedly, required ſuch qualifications in the common Father of the Faithful.

AH! the moment is come, the firſt prediction is fulfilled. *There ſhall be a time, when they will not endure ſound doctrine, but, according to their deſires, they will heap up to themſelves teachers, having itching ears: and will turn away their hearing from the truth, but will turn to fables*, &c *. But What! Will it not be exaggerat-

* 2 Tim. 4. 3, &c.

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ing matters to apply this prediction to the preſent age? Would to God the picture was too much heightened! The impious books we daily ſee coming forth; the avidity with which they are read; an unwillingneſs to ſtudy religion at its fountain-head; tepidity in the practices of piety; the uſe of the ſacraments ridiculed; a contempt of the Clergy; the laws of the Church violated; divine Revelation called in queſtion; the liberty taken, in all companies, with what demands our greateſt veneration; the great neglect of education: in a word, the criminal indifference, with which the diſcourſes of pretended wits are hearkened to: does not all this, I ſay, ſhew the depth of the wounds of our age, and how juſt my complaint is?

LET us add to theſe ſtrokes, that we every where ſee reign an indolence in the cauſe of GOD, and very often that tyrant, under the maſk of humanity, the famous *Toleratiſm*, which diſapproves even of the moſt juſt zeal, and endeavours to ſtop the tears in the eyes of ſuffering Truth.

MEN begin now to aſk in ſeveral places (Oh that the ſeventeen Centuries now elapſed ſince the birth of Chriſtianity could hear it! Oh! that my voice could penetrate heaven, even to that GOD, who came on earth in a paſſible body, to teach revealed religion (the only one that can pleaſe him!) Men begin, I ſay, to publiſh aloud, that it is of ſmall conſequence what religion they profeſs, or after what manner they

honour GOD, provided they do honour him, and make a ſhew of Probity.

O MEN of this age, you are vain of your learning! The title of *an enlightened age* adds to your pride; you boaſt that you have baniſhed ſuperſtition, fanaticiſm, prejudices, hypocriſy; and at the ſame time you attack religion, honour, ſound principles and every virtue. O heavens! what unhappy times for the common Father of Chriſtendom! In what a dreadful ſtorm is the bark of St. PETER toſſed!

THE æra in which CLEMENT XIV. mounted the pontifical throne, could not be more critical, on account of the great miſunderſtanding which reigned between the Holy See and ſome of the principal Potentates in Europe.

TO RESTORE tranquillity, in ſo perilous a ſituation of affairs, the Church ſtood in need of a Head, that had both courage and prudence: theſe two qualities were united in Cardinal GANGANELLI, whom PROVIDENCE deſtined to aſcend the chair of St. PETER.

WE will produce ſome proofs of his courage and reſolution.

FIRST of all, he haſtened to ſtop, in favour of his Royal Highneſs the Duke of *Parma*, the effects of the Brief publiſhed by CLEMENT XIII. To ſhew his deſire of pleaſing the Secular powers, he omitted reading the famous Bull *in Cœnâ Domini*, ſo offenſive to all ſtates.

DIFFERENT regulations were going forward in ſeveral kingdoms relating to Church-affairs, the reformation of monaſteries, and other things

things of like nature: he nevertheleſs obſerved, with regard to theſe proceedings, a ſilence, which a leſs prudent zeal would not have kept. How many obliging letters did he not write to ſeveral Courts? How did he not offer to grant them, whatever *Faith* and *Religion* could allow, ſolely to maintain peace and concord?

THE affability, with which this Father of the Church received ſtrangers, even thoſe of another communion, is known to every body; and have we not evident inſtances of this towards ſeveral Engliſh of the firſt quality? They wrote to Abbè *Grant*, a *Scotch* gentleman, to intreat his *Holineſs* to allow an *Engliſh* ſculptor to take a model of his features, in order to execute it afterwards in marble; aſſuring him at the ſame time, that there would be few *Engliſh* of diſtinction, who would not be proud to have it in their houſes. It was to gain the affection of that illuſtrious nation, that he declined giving the *Claimant* of the crown of *Great Britain* the title of King. It was again from the ſame motive, that he engaged a Cardinal of conſummate prudence to enter on a negotiation with ſome of the moſt learned among the Proteſtants, to try to unite them again to the Catholic Church, as they formerly were? What other intereſt ſolicited him to recommend in ſo pathetic a manner, the tranquillity of the Republic, and the love of the King, to all the Biſhops of *Poland?*

WHAT were the fruits of this wiſe indulgence? Nothing leſs than the reconciliation of

the throne with the altar, peace re-eſtabliſhed in the Church, the reſtitution of the *Comtat* of *Avignon*, and of the Dutchy of *Benevento* to the Holy See.

His reſolution was equal to the indulgence of his zeal. Call to mind, my Lords, with what conſtancy he refuſed all Princes the elegibility to the Biſhopric of *Liege*. The Archbiſhopric of *Saltzbourg* ſoon after becomes vacant, they were for proceeding to a new election; the Biſhops of *Grut* and *Seccau*, in quality of Biſhops, could only be Poſtulants: the imperial and royal court uſes its utmoſt efforts to obtain from the Pope a Brief of eligibility for them. How muſt the Holy Father act in theſe circumſtances, after having refuſed a like Brief to the Princes, who put up for the Biſhopric of *Liege*? He determines to refuſe it, and to declare at the ſame time in a public decree, that the four ſuffragan Biſhops of *Saltzbourg*, and all the Canons ſhould be eligible. Who is not here ſenſible of the prudence and reſolution, with which Clement acted on this occaſion? Who will not alſo admire the firmneſs with which he declared, "that he would make few "new laws during his reign, but that he would "therefore be the more exact in ſeeing the "old ones obſerved." Hence ſeveral people thought they ſaw in him a *Sixtus Quintus*. In fact, has not the courſe of his life a perfect reſemblance to that of *Sixtus*, ſince heaven granted Clement XIV. an equal number of years on

on earth, and his reign laſted exactly as long as that of the immortal SIXTUS QUINTUS.

BUT how did GOD crown this prudence and firmneſs? It was, MY LORDS, by the honour it pleaſed the ſupreme Being he ſhould have in contributing to the abjuration the *Tranſylvanians* made of *Arianiſm*, the *Ancyranians* of *Galatia* of *Eutychianiſm*, the Primate of *Perſia* of *Neſtorianiſm*, and in receiving them into the boſom of the Church: SIMON alſo, the Patriarch of ancient *Aſſyria*, after abandoning *Neſtorianiſm*, was deſigned for the purple, to the great joy of the Catholic world*. I conclude therefore, that the ſecond crown perfectly became CLEMENT XIV. I mean the crown of the Father of *Chriſtendom*.

THERE now remains the third crown, as being the mark of the temporal power exerciſed by the Pope, in quality of a ſovereign in his own territories. But did not this alſo become CLEMENT? I anſwer in the affirmative. According to the Etymology of his name, CLEMENT was a Prince as mild, as he was amiable.

THE firſt thing he did, in order not to oppreſs his ſubjects, was to retrench all ſuperfluous expences; and he began with himſelf. The expence of his table, which every day amounted to fourteen ſcudi†, he reduced to as many *Paoli*‡! The Laybrother who waited

* CLEMENT deſigned to have nominated him, but was prevented by death.

† 3*l.* 11*s.* 2*d.* ſtr. ‡ 5*s.* 11½*d.* ſtr.

on

on him, ought to have received a hundred *ſcudis* * a month; his ſalary was reduced to fifty, in proportion to that of the reſt of the Court. The ſame Brother had the care of his table, and of all other expences. From hence may be ſeen how ſparing they were. He put into the common ſtock forty thouſand crowns, which his Predeceſſors uſed to enjoy, and which aroſe from vacant benefices. In a word, he ſhewed on every occaſion a love of œconomy. He all along took the greateſt care to regulate the Apoſtolic chamber to the advantage of his provinces. Was not this depriving himſelf of what might be the moſt pleaſing, in order to eaſe his people? And are not theſe marks of the beſt and moſt tender heart.

THE greateſt concern of this Pope was to remedy the dearneſs and ſcarcity of bread. He therefore ſet about lowering the price; he entirely aboliſhed the tax of five and ten per cent. on flour, to facilitate the circulation of wheat, and to encourage Agriculture. He ordered the Tribunal of *Ancona* to diſtribute twenty thouſand meaſures of wheat above the uſual quantity, that the people might have no pretence to neglect their ground; and he afterwards ordered that there ſhould be, for ever in future, an hundred thouſand meaſures kept in the public Magazines. When he retired to *Caſtle-Gandolfo* for a month to take ſome reſt after ſo much painful labour, what was the object of his amuſements? No other than conſulting with perſons of the greateſt experience

* 27 *l.* 15 *s.* 8 *d.* ſtr.

on

on the means of improving the culture of the lands. For that purpoſe he ordered ſeventeen thouſand meaſures of wheat to be purchaſed in the neighbourhood, in order to encourage the inhabitants to labour in proportion to the ſale of their commodities. In a word, he was the tutelar genius of his territories, who underſtood the rights of humanity, who was deſirous to be the delight of his ſubjects, who leaves at every ſtep marks of his kindneſs, and who is eager to aſſiſt every one in diſtreſs, as ſoon as informed of their ſituation. And how great attention did not his Holineſs ſhew in encouraging trades and manufactures? How were not his arms opened to all the learned? He was convinced that ignorance takes crimes, as it were, by the hand, and that crimes draw on the ruin of the public good. In order therefore to preſerve the precious remains of antiquities, he built that ſuperb Cabinet of curioſities, called after him, the *Muſæum Clementinum*.

ALL theſe particular ſtrokes taken ſingly, I own, are only ordinary ſtrokes; but when taken together, they form a compleat portrait of a moſt excellent and moſt amiable Prince. CLEMENT XIV. will live for ever in the memory of ſages, in the heart of the poor, and in the Annals of the Church. I repeat it, CLEMENT is one of the moſt illuſtrious Heads of the Church, whoſe name deſerves to be handed down to poſterity. The triple crown perfectly becomes him; he was a ſage, and at the ſame time the humble Biſhop of Biſhops; a Father

Father at once indulgent and reſolute; a Prince equally pacific and worthy of the love of mankind. He had undoubtedly all theſe qualities, and (whatever jealouſy may ſay) he poſſeſſed them in an eminent degree, and inconteſtably.

PART II.

NOT to conceal the truth, I muſt own, that what St. *John* ſays of JESUS CHRIST, the ſon of GOD, may be applied to CLEMENT XIV. his Vicar on earth, viz. *There was a great murmur about him among the people: ſome ſaid he was a good man, others ſaid, no; for he ſeduces the people*, &c *. Such in fact were the diſcourſes about CLEMENT. But, for my part, I ſolemnly proteſt in the face of the moſt High, that whenever I heard any one blaſpheme againſt the Head of the Church, a chilling cold ran through my veins; for I knew that the old law puniſhed with death whoever durſt inſult the High-Prieſt, though he had not been without reproach. I knew the ſage deciſion of *Charlemaign*: "Let us honour the Holy See, even "when it impoſes a heavy burden on us." But ſince ignorant zeal demands a categorical anſwer, I will, without the leaſt heſitation, refute every objection.

CRUEL extremity! I am therefore forced to ſpeak againſt what alone can ſerve to conſole and flatter; muſt I contract within narrower

* John vii. 12.

bounds

bounds the love and eſteem, with which ſo many formerly honoured our ſociety, in order to ſave the honour and glory of our common Father. Ah! Would to GOD our ſociety had never afforded the world any room to ſpeak againſt our common Father!

Ah! What is then alledged againſt CLEMENT XIV? You ſhall hear, MY LORDS: "CLE-" MENT was ever an enemy to the ſociety, " and determined to deſtroy it from a motive " of hatred." O! Whoever you be, that ſpeak in ſuch a manner, you muſt certainly have had better informations than we, to whom he has juſt given the finiſhing ſtroke. You perhaps know not, that in the firſt year of his reign, the 22d of July 1769, he publiſhed a Brief, relating to the Miſſions and even the whole Church, in which he was ſo kind as to inſert theſe words, unmerited on our part: " We, " with pleaſure, ſhare theſe heavenly treaſures " with all thoſe, who, from a love of GOD and " their neighbour, moſt earneſtly labour in " the ſalvation of ſouls, amongſt whom we " include the Religious of the ſociety of *Jeſus*." A little farther on, in the ſame Brief, he ſays: " He deſires to ſupport and propagate the " Miſſions. I aſk, if this be the language of an enemy? Is it not rather that of a tender Father? It is ſtill a Father who ſpeaks in the Brief of our deſtruction. After having ſaid, that he is obliged not only to *plant*, but alſo to *pluck up*, in the vineyard of the LORD, he goes on in theſe words: " Nothing is to be neglec-

" ted,

" ted, that may tend to the preſervation of " this vineyard; as on the other hand, what- " ever is hurtful to it, is not to be ſpared, " *however agreeable it may be to us.*" What goodneſs! What tenderneſs in that expreſſion! He expreſſes himſelf ſtill more tenderly in this, when offering his open arms to the diſperſed members of the ſociety, he ſays: " I embrace " every individual of them in the LORD;" and when again he recommends us with a paternal goodneſs to the care and generoſity of the Potentates. And indeed we actually enjoy that love and liberality on the part of our auguſt ſovereigns: let them give me leave to return the moſt ſincere thanks in the name of all my dear brethren, before this whole city and *Canton*, and, if it were in my power, in the face of the whole univerſe. We have loſt a good Mother (the ſociety), but we have found in you, MY LORDS, the beſt of Fathers. Moreover, how many means did not the Holy Father employ, during the ſpace of five years, to avoid coming to that extremity? No, it was not hatred, but his zeal for the peace and tranquillity of the Church, that armed his hands with the thunderbolt, with which he has cruſhed us: and when ſad neceſſity had put the ſword in has hands, it was a tender heart that directed the ſtroke. In the midſt of the dark clouds which threatened to burſt upon us, do you not ſeem, MY LORDS, to hear a voice from heaven, that ſtrikes the ears of CLEMENT, like that of the Angel, when he

ſaid

ſaid to *Abraham: Sacrifice, make an offering of thy beloved ſon* Iſaac.

IN fact, would not one ſay, that *Rome* knew that important enterpriſe to have been the moſt diſagreeable to the Holy Father of all the other tranſactions of his reign? For why would *Rome* make no mention of the ſuppreſſion of the ſociety among the other great actions of his reign, ſo well deſcribed on the magnificent Catafalco erected in St. *Peter's* Church in the *Vatican?* Did not this proceed from a reſpectful fear of diſturbing, in ſome ſort, his venerable aſhes?

BUT it is again ſaid, that "CLEMENT "aboliſhed the ſociety without allowing it to "anſwer the accuſations alledged againſt it, "or convicting it juridically of any capital "crimes." O my friends! Why ſhould you here make the unjuſt ſuppoſition, that "there "ſhould be neceſſarily ſome capital crimes "committed, in order to deſtroy a Religious "Order." Could not an infinite number of other motives give occaſion thereto? His Holineſs declares that he reſerves, in his own breaſt, the chief cauſes of that ſuppreſſion, as in a ſanctuary of ſecreſy. Suppoſe this principal motive to have been the peace and tranquillity of the Church: to what purpoſe would the Holy Father have allowed us to defend ourſelves, and what good would have ariſen from that conceſſion? We are, if I may be allowed to ſpeak ſo, only on the loweſt floor of the Church; the ſovereign Pontiff is on the top of the

the building, from whence he diſcovers, with his piercing eye, ſeveral things that we cannot ſee in our low ſituation.

" THIS ſociety however was uſeful to the " Republic." Be it ſo; but are not merchandize and the moſt valuable effects equally ſo to the Merchant at ſea? He nevertheleſs throws them into the ſea, when no other means are left to eſcape the ſtorm.

" BUT nineteen Popes had confirmed this " Order, what therefore muſt we think of its " abolition?" Ah! Is it poſſible that thought ſhould give you a moment's uneaſineſs with reſpect to Faith? Does the ſuppreſſion of a Religious Order intereſt Faith in the leaſt? Does it attack a ſingle article of doctrine or morality? Does not this regard only the diſcipline of the Church? Cannot the ſovereign Pontiff, who inſtitutes the Religious Orders, ſuppreſs them when he pleaſes? Have not other Popes aboliſhed, at leaſt ſeven different Orders, either becauſe ſome ſpiritual intereſt, or the peace of the Church demanded it?

AH! Were it poſſible that peace, the true peace and union of the Church could not be eſtabliſhed, but by our public execution and the effuſion of all our blood: Well then! In that caſe we ought not to repine at the ſtroke, but kiſs the hand that ſacrificed us, and bleſs the arm that cruſhed us. I am not afraid to advance in the name of all, that we would go to priſon, and meet ſwords and death with joy; AND WHOEVER, HERETOFORE A JESUIT, HAS

HAS EVER THOUGHT, SPOKE OR WRITTEN OTHERWISE, HE NEVER HAD EITHER THE NAME, OR SPIRIT OF JESUS CHRIST*.

FRIENDS! You dear friends of our late ſociety, whoever you be, and whereſoever you be, if we have ever been ſo happy as to have rendered any ſervices in countries and towns; if we have contributed any thing to the welfare of *Chriſtendom*, either by preaching the word of GOD, Catechizing, or inſtructing youth, in viſiting the ſick and priſoners, or in writing books of edification (though in our preſent ſituation we have many other favours to aſk) we beſeech you, in the moſt earneſt manner, to ſtop all bitter and diſreſpectful complaints againſt the memory of CLEMENT XIV. ſupreme Head of the Church: ſuffer that worthy Paſtor to reſt in peace; that ſage and virtuous Father of *Chriſtendom*, that ſo tender a Father, whom, beyond all diſpute the triple Crown ſo well became: ſay to yourſelves, with a feeling: Alas! *A Prince, the greateſt man of* Iſrael *is dead!* Yes, our Father is dead.

BUT thou, O LORD, the GOD of our Fathers, who watcheſt over thy Church! Grant, for our conſolation, that the other part of this paſſage of ſcripture may be fulfilled: *it is, as if*

* This expreſſion ſeems improper, though a litteral tranſlation. The meaning of the Orator, undoubtedly was, that whatever member of the extinct ſociety, has inſulted the memory of the late Pope, was, and is unworthy of the name of a *Jeſuit*, as not having the ſpirit of *Jeſus*.—Let thoſe concerned appreciate the juſtneſs of the cenſure.

he were not dead. Thou haſt given to that noble and great portion of *Chriſtendom*, the Kingdom of *France*, in place of LEWIS XV. THE WELL-BELOVED, a ſecond *David*, LEWIS XVI. as another *Solomon*; and, by ſo valuable a preſent, thou haſt dried up the tears of *France*; vouchſafe likewiſe to ſhorten the mourning of the Church. Give us ſoon a new viſible Head, a Pontiff couragious, prudent, and penetrated with an Apoſtolic zeal. But, O LORD, grant the new Paſtor more ſerene days! Judge thy own cauſe; plunge again into the darkneſs, from whence they aroſe, thoſe *Free-thinkers* ſo dangerous to the altar, the ſcepter and the laws. LORD, thou haſt filled ſo well the thrones of this world, that no age can boaſt of ever having had ſuch ſovereigns; beſtow likewiſe on thy Church a Head with an elevated ſoul, ſuperior to all fear, and every paſſion: *Shew whom thou haſt choſen**.

O YOU, who are decorated with the purple; you, who are the inſtruments GOD makes uſe of in the choice of a ſovereign Pontiff, behold! Religion, Innocence of manners, Piety and Virtue lift up their hands to you! Haſten to give them a new Defender; haſten to repair, by the choice of the moſt worthy amongſt you, the loſs we have ſuffered in the perſon of CLEMENT XIV. and change our juſt grief into compleat joy.

BUT, MY LORDS, let us now, on our part, prepare ourſelves for a ſacrifice of prayer and

* Acts i. 24.

propi-

propitiation in behalf of the ſoul of the late *Pope.* Although we have every reaſon to hope, that he ſtands not in need of our prayers, it is nevertheleſs true, that the judgments of GOD are different from thoſe of men. The more elevated a perſon is in dignity, the greater account has he to give: the more eminent his poſt, the more ſevere is his judgment. The title of *Moſt Holy*, which we give the *Pope*, on account of his rank, this title of honour alone ſanctifies not his perſon; but rather authorizes the ſupreme Judge to aſk him, with the greateſt rigour: "waſt thou really *the moſt Holy Father*, "as my people called thee."

LAWRENCE GANGANELLI has already appeared before that Judge, who ſaw ſpots in the Angels themſelves. If therefore, contrary to our expectation, divine juſtice has found in his virtuous and wiſe ſoul any thing that ſtood in need of a purification, let us labour to accelerate his deliverance, by offering to GOD the moſt ardent prayers for the repoſe of this Holy Father. *Eternal reſt grant to him, O Lord.* Grant that he for ever may enjoy, in the company of PAUL ARETIO, Cardinal, FRANCIS CARACCIOLI, Founder of the Regular *Clerics-Minors*, of BONAVENTURE of POTENTIA, a member of the reſpectable *Franciſcan* Order, grant, I ſay, that he may for ever enjoy in the company of theſe three venerable men, whom he beatified, and in that of all thine elect, *an eternal peace. Amen.*

CLEMENS P. P. XIV.

Ad perpetuam rei memoriam.

DOMINUS, ac redemptor noſter *Jeſus Chriſtus*, Princeps pacis à Prophetâ prænuntiatus (quod in mundum veniens per Angelos primum paſtoribus ſignificavit, ac demum per ſeipſum, antequam in cælos aſcenderet, ſemel & iterum ſuis reliquit diſcipulis) ubi omnia Deo patri reconciliaviſſet, pacificans per ſanguinem crucis ſuæ, ſive quæ in terris, ſive quæ in cælis ſunt, Apoſtolis etiam reconciliationis tradidit miniſterium, poſuitque in eis verbum reconciliationis, ut, legatione fungentes pro Chriſto, qui non eſt diſſentionis Deus, ſed pacis & dilectionis, univerſo orbi pacem annuntiarent, & ad id potiſſimum ſua ſtudia conferrent ac labores, ut omnes, in Chriſto geniti ſolliciti eſſent ſervare unitatem ſpiritûs in vinculo pacis, unum corpus & unus ſpiritus, ſicut vocati ſunt in unâ ſpe vocationis, ad quam nunquam pertingitur, ut inquit S. Gregorius Magnus, ſi non ad eam unitâ cum fratribus mente curratur.

Hoc ipſum potiore quâdam ratione nobis divinitus traditum reconciliationis verbum & miniſterium, ubi primum, meritis prorſus imparibus, evecti fuimus ad hanc Petri ſedem, in memoriam revocavimus, die noctuque præ oculis habuimus, cordique altiſſimè inſcriptum gerentes, ei pro viribus ſatisfacere contendimus, divinam ad id opem aſſiduè implorantes, ut cogitationes & conſilia pacis nobis, & univerſi Dominico gregi Deus infundere dignaretur, ad eamque conſequendam tutiſſimum nobis, firmiſſimumque aditum reſerare. Quin imo probè ſcientes divino nos conſilio conſtitutos fuiſſe ſuper

CLEMENT XIV. POPE.

For an Everlaſting Memorial.

OUR Lord and Redeemer Jeſus Chriſt, having been announced before hand by a Prophet as the *Prince of Peace*, and having intimated the ſame by Angels to the Shepherds at his firſt coming into the World, and afterwards in perſon bequeathed repeatedly *Peace* to his diſciples before his aſcenſion into heaven; when he had reconciled all things to God the Father, and pacified by his blood on the Croſs whatever is in Heaven and on Earth, delivered over to his Apoſtles alſo the Miniſtry, and gave to them the word of reconciliation, that, like Embaſſadors from Chriſt, (who is not a God of Diſſention, but of *Peace* and Charity) they might announce *Peace* to the whole Earth, and turn all their deſires and labours to this chief point, that all who have been born again in Chriſt, might be ſolicitous to preſerve an unity of ſpirit in the bond of *Peace*, being one body and one ſpirit, as called to one hope of their vocation, which can never be attained to, as St. Gregory the Great obſerves, unleſs we run to it in unity of mind with our Brethren.

As ſoon as we, without any proportionable merit on our part, were raiſed to this Chair of Peter, we called to mind that this word and miniſtry of reconciliation was in a more particular manner intruſted to us by the appointment of Heaven, and having this conſtantly before our eyes day and night, having it alſo deeply imprinted on our hearts, we have laboured, to the utmoſt of our power, to diſcharge our duty in this point. We have conſtantly implored the divine aſſiſtance, that God would vouchſafe to pour on us, and on the whole Flock of the Lord, thoughts and counſels of *Peace*, and

ſuper gentes & ſuper regna, ut in excolendâ vineâ *Sabaoth*, confervandoque Chriſtianæ religionis ædificio, cujus Chriſtus eſt angularis lapis, evellamus & deſtruamus, & diſperdamus, & diſſipemus, & ædificemus & plantemus, eo ſemper fuimus animo, conſtantique voluntate, ut quemadmodum pro Chriſtianæ Reipublicæ quiete & tranquillitate nihil à nobis prætermittendum cenſuimus, quod plantando, ædificandoque eſſet quovis modo accomodatum; ita, eodem mutuæ charitatis vinculo expoſtulante, ad evellendum, deſtruendumque, quicquid jucundiſſimum etiam nobis eſſet, atque gratiſſimum, & quo carere minimè poſſemus ſine maximâ animi moleſtiâ & dolore, prompti æquè eſſemus atque parati.

Non eſt ſanè ambigendum, ea inter, quæ ad Catholicæ Reip. bonum felicitatemque comparandam plurimum conferunt, principem ferè locum tribuendum eſſe Regularibus Ordinibus, ex quibus ampliſſimum in univerſam Chriſti Eccleſiam quâvis ætate demanavit ornamentum, præſidium & utilitas. Hos idcirco Apoſtolica hæc ſedes approbavit non modo, ſuiſque fulcita eſt auſpiciis, verum etiam pluribus auxit beneficiis, exemptionibus, privilegiis & facultatibus, ut ex his ad pietatem excolendam & religionem, ad populorum mores verbo & exemplo ritè informandos, ad fidei unitatem inter fideles ſervandam confirmandamque, magis magiſque excitarentur atque inflammarentur. Aſt ubi eò res devenit, ut ex aliquo Regulari Ordine, vel non amplius uberrimi ii fructus, atque optatiſſima emolumenta à Chriſtiano populo perciperentur, ad quæ afferenda fuerant primitus inſtituti; vel detrimento potius eſſe viſi fuerint, ac perturbandæ magis populorem tranquillitati, quam eidem procurandæ accomodati; hæc eadem Apoſtolica ſedes, quæ eiſdem plantandis operam impenderat ſuam, ſuamque interpoſuerat autoritatem, eos vel novis communire legibus,

vel

open to us the ſafeſt and ſecureſt road to it. Knowing moreover that we are eſtabliſhed by divine appointment over nations and kingdoms, in order that, while we cultivate the Vineyard of the of Lord *Sabaoth*, and keep in repair the edifice of the Chriſtian Religion, of which Chriſt is the corner ſtone, we may root up, and pull down, and waſte, and deſtroy, and build, and plant; it ever hath been our reſolution and diſpoſition of mind, that, as on one hand, we thought it incumbent on us to omit nothing that could contribute, in any ſhape, towards planting and building up what might be for the *peace* and tranquillity of Chriſtendom; ſo, on the other hand, we ſhould be equally willing and ready to root up and pull down, whatever was, even in the greateſt degree, pleaſing and agreeable to ourſelves, and which we could not want without the greateſt uneaſineſs and grief of mind, when the ſame bond of mutual charity required it of us.

It cannot, in truth, be doubted, but that, among thoſe things which contribute moſt to the good and happineſs of Catholic States, the Regular Orders hold almoſt the firſt place; as from them, in every age, the greateſt ornament, aſſiſtance and advantage have flown on the Church of Chriſt. For which reaſon this Apoſtolic See hath not only approved of theſe Orders, and ſupported them by its protection, but has beſtowed on them many favours, exemptions, privileges and faculties, to encourage them the more, and warm them with a greater deſire of cultivating Piety and Religion, of forming the manners of the people by Word and Example, of preſerving and ſtrengthening the unity of faith among Believers. But when it happened that any of theſe Religious Orders ceaſed to produce thoſe ample fruits, and moſt deſirable advantages to the Chriſtian people, for which they were at firſt deſigned and inſtituted; or if they rather appeared detrimental, and more likely to diſturb, than promote the tranquillity of ſtates; this ſame Apoſtolic See, who had lent its aſſiſtance and interpoſed its authority in planting them, heſitated not either to

vel ad priſtinam vivendi ſeveritatem revocare, vel penitus etiam evellere ac diſſipare minimè dubitavit.

Hâc ſanè de cauſâ Innocentius Papa III. prædeceſſor noſter, cum comperiiſſet nimiam Regularium Ordinum diverſitatem gravem in Eccleſiâ Dei confuſionem inducere, in Concilio Generali Lateranenſi IV. firmiter prohibuit, ne quis de cætero novam Religionem inveniat; ſed quicunque ad Religionem converti voluerit, unam de approbatis aſſumat; decrevitque inſuper, ut qui voluerit Religioſam domum de novo fundare, regulam & inſtitutionem accipiat de approbatis. Unde conſequens fuit ut non liceret omnino novam Religionem inſtituere ſine ſpeciali Rom. Pontificis licentiâ: & merito quidem; nam cum novæ Congregationes majoris perfectionis gratiâ inſtituantur, prius ab hâc ſanctâ Apoſtolicâ ſede ipſa vitæ futuræ forma examinari, & perpendi debet diligenter, ne ſub ſpecie majoris boni, & ſanctioris vitæ, plurima in Eccleſiâ Dei incommoda, & fortaſſe etiam mala exoriantur.

Quamvis vero providentiſſimè hæc fuerint ab Innocentio III. prædeceſſore conſtituta, tamen poſtmodum non ſolum ab Apoſtolicâ ſede importuna petentium inhiatio aliquorum Ordinum Regularium approbationem extorſit, verùm etiam non nullorum præſumptuoſa temeritas, diverſorum Ordinum, præcipuè mendicantium nondum approbatorum, effrænatam quaſi multitudinem adinvenit. Quibus plenè cognitis, ut malo ſtatim occurreret, Gregorius Papa X. pariter prædeceſſor noſter, in generali Concilio Lugdunenſi, renovatâ Conſtitutione Innocentii III. prædeceſſoris, diſtrictius inhibuit ne aliquis de cætero novum Ordinem, aut Religionem adinveniat, vel habitum novæ Religionis aſſumat. Cunctas vero generaliter Religiones & Ordines mendicantes poſt Concilium Lateranenſe IV. adinventos, qui nullam confirmationem ſedis Apoſtolicæ meruerunt, perpetuo prohibuit: Confirmatos autem ab Apoſtolicâ ſede modo decrevit ſubſiſtere

reform them by new laws, or call them back to their former ſeverity of life, or entirely to *root them up*, and *deſtroy them.*

It was for this reaſon that Pope Innocent III. a predeceſſor of ours, finding the too great multiplicity of Regular Orders to be the occaſion of great confuſion in the Church, ſtrictly forbad, in the IV General Council of *Lateran*, the inventing of any new Order for the time to come; but whoever was diſpoſed to become a Convert to a Religious State, ſhould embrace one of thoſe already approved of; and he moreover decreed, that whoever had a mind to found anew any Religious Houſe, ſhould take the rule and inſtitute from ſuch as had been approved of before. Hence it followed that none were allowed to inſtitute any new Religious Order, without the ſpecial leave of the Roman Pontiff, and that very juſtly; for as all new Congregations are inſtituted with a view of greater perfection, the form of life they are to lead, ought firſt to be examined, and carefully conſidered, leſt under pretence of a greater good, and a more holy life, many inconveniences, or even evils might thence ariſe in the church of God.

But notwithſtanding theſe prudent regulations of Innocent III. our predeceſſor, ſome time after, the importune eagerneſs of the Petitioners wrung from the Apoſtolic See the approbation of ſome new Religious Orders, and the preſumptuous raſhneſs of ſome individuals invented, as it were, an unbridled number of diverſe orders, particularly Mendicants, which had not been approved of. Pope Gregory X. likewiſe one of our predeceſſors, perceiving this, in order to put an immediate ſtop to the evil, renewed in the General Council of Lyons the Conſtitution of Innocent III. our predeceſſor, and forbad in a more ſtrict manner, the inventing any new Religious Order for the future; or wearing the habit of any ſuch. He for ever aboliſhed all the Religious and Mendicant Orders in general invented after the IV General Council of *Lateran*, which had met with no approbation from the Apoſtolic See.

As

ſiſtere infraſcripto: ut videlicet profeſſoribus eorundem Ordinum ita liceret in illis remanere, ſi voluerint, quod nullum deinceps ad eorum profeſſionem admitterent, nec domos, ſeu loca quæ habebant, alienare valerent ſine ejuſdem S. ſedis licentiâ ſpeciali. Ea enim omnia diſpoſitioni ſedis Apoſtolicæ reſervavit in terræ ſanctæ ſubſidium, vel pauperum, vel alios pios uſus per locorum Ordinarios, vel eos quibus ſedes ipſa commiſerit, convertenda. Perſonis quoque ipſorum Ordinum omnino interdixit, quoad extraneos, prædicationis & audiendi confeſſiones officium, aut ſepulturam. Declaravit tamen in hâc Conſtitutione minimè comprehenſos eſſe Prædicatorum & Minorum Ordines, quod evidens ex eis utilitas Eccleſiæ univerſali proveniens perhibebat approbatos. Voluitque inſuper Eremitarum S. Auguſtini, & Carmelitarum Ordines in ſolido ſtatu permanere, eo quod iſtorum inſtitutio prædictum Generale Concilium Lugdunenſe præceſſerat. Demum ſingularibus perſonis Ordinum, ad quos hæc Conſtitutio extendebatur, tranſeundi ad reliquos Ordines approbatos licentiam conceſſit generalem, ita tamen, ut nullus Ordo ad alium, vel Conventus ad Conventum ſe, ac loca ſua totaliter conferret, non obtentâ prius ſpeciali ſedis Apoſtolicæ licentiâ.

Hiſcemet veſtigiis, ſecundum temporum circumſtantias, inhæſerunt alii Romani Pontifices, prædeceſſores noſtri, quorum omnium decreta longum eſſet referre. Inter cæteros vero Clemens Papa V. pariter prædeceſſor noſter, per ſuas ſub plumbo 6. Non. Maii Anni Incarnationis Dominicæ 1312, expeditas litteras, Ordinem militarem Templariorum nuncupatum, quamvis legittimè confirmatum, & aliàs de Chriſtianâ Rep. adeo præclarè meritum, ut à ſede Apoſtolicâ inſignibus beneficiis pri-

As for ſuch as had been approved of by the Apoſtolic See, he ordered them to be continued in the following manner: viz. that ſuch as had made their profeſſion in thoſe Orders, might continue therein, if they pleaſed; but they were not to admit any more to their profeſſion, nor acquire any new houſe, or land, nor alienate or diſpoſe of the houſes or places they had, without ſpecial leave of the ſame Holy See. For all theſe he reſerved to the diſpoſition of the Apoſtolic See to be employed by the Ordinaries, or others appointed by the ſaid See, either in Subſidies for the Holy Land, the uſe of the poor, or other pious uſes. He prohibited likewiſe the members of theſe orders to preach, to confeſs, or even to bury any ſuch as were not of their own Order. He declared however, neither the *Preaching Friars*, nor the *Friars Minors*, included in this conſtitution, as the evident advantage ariſing from them to the Univerſal Church ſhewed their approbation. He ordained likewiſe, that the Orders of the *Hermites* of S. *Auguſtin*, and that of the *Carmelites*, ſhould remain on their eſtabliſhed footing, as their inſtitution had preceded the ſaid General Council of *Lateran*. Finally, he granted a general leave to every individual of the Orders, which that Conſtitution regarded, of paſſing over to other approved Orders, but under this reſtriction, that no Order ſhould altogether paſs over to another Order, nor any whole Convent to any other Convent, ſo as to transfer with them the whole of what belonged to them reſpectively, without having firſt obtained a ſpecial leave of the Apoſtolic See.

Other Roman Pontiffs, our predeceſſors, all whoſe decrees it would be long to mention here, according to the circumſtances of times, trod in the ſame ſteps. But amongſt others, Clement V. alſo one of our predeceſſors, by his letters *ſub plumbo* expedited the 6th of the Nones of May, in the year of the Incarnation of the Lord 1312, did ſuppreſs and totally extinguiſh the Military Order called *Knights Templars*, on account of the general diſrepute that Order had fallen under, although

privilegiis, facultatibus, exemptionibus, licentiis cumulatus fuerit, ob univerſalem diffamationem ſuppreſſit, & totaliter extinxit, etiamſi Concilium Gen. Viennenſe, cui negotium examinandum commiſerat, à formali & definitivâ ſententiâ ferendâ cenſuerit ſe abſtinere debere.

S. Pius V. ſimiliter prædeceſſor noſter, cujus inſignem ſanctitatem piè colit & veneratur Eccleſia, Ordinem Regularem Fratrum Humiliatorum, Concilio Lateranenſi anteriorem, approbatumque à felicis Recordationis innocentio III. Honorio III. Gregorio IX. & Nicolas V. Romanis Pontificibus, prædeceſſoribus itidem noſtris, ob inobedientem decretis Apoſtolicis, diſcordias domeſticas & externas exortas, nullum omnino futuræ virtutis ſpecimen oſtendentem, & ex eo quia aliqui ejuſdam Ordinis in necem S. Caroli, S. R. E. Cardinalis Borromæi Protectoris, ac Viſitatoris Apoſtolici dicti Ordinis ſceleratè conſpiraverint, extinxit, ac penitus obolevit.

Recolendæ memoriæ Urbanus Papa VIII. etiam prædeceſſor noſter, per ſuas in ſimili formâ Brevis die 6 Feb. 1626 expeditas litteras, Congregationem Fratrum Conventualium Reformatorum à fel. mem. Sixto Papâ V. itidem prædeceſſore noſtro ſolemniter approbatam, & pluribus beneficiis ac favoribut auctam, ex eo quia ex prædictis fratribus ii in Eccleſiâ Dei ſpirituales fructus non prodierint, imo complures differentiæ inter eoſdem fratres Conventuales reformatos, ac fratres Conventuales non Reformatos ortæ fuerint, perpetuò ſuppreſſit, ac extinxit: Domus, Conventus, loca, ſupellectilem, bona, res, actiones & jura ad prædictam Congregationem ſpectantia Ordini F. F. Minorum S. Franciſci Conventualium conceſſit, & aſſignavit, exceptis tantum domo Neapolitanâ, & domo S. Antonii de Paduâ, noncupatâ de Urbe, quam poſtremam Cameræ Apoſtolicæ appli-

though it had been legally confirmed, and in other reſpects had merited ſo much of the ſtate of Chriſtendom, as to have the very greateſt favours, privileges, faculties, exemptions, and grants heaped on it by the Apoſtolic See; and although the General Council of *Vienne*, to which the examination of that affair had been committed, had thought proper to abſtain from any formal and definitive ſentence.

S. Pius V. another of our Predeceſſors, whoſe eminent ſanctity is reſpected and venerated by the Catholic Church, ſuppreſſed and entirely aboliſhed the Regular Order of the *Fratres Humiliati*, though its Inſtitution was anterior to the Council of *Lateran*, and had been approved of by Innocent III. Honorius III. Gregory IX. and Nicholas V. Roman Pontiffs of happy memory, in like manner our Predeceſſors, for their diſobedience to the Apoſtolic decrees, their Quarrels among themſelves, and with others not of their body, their ſhewing no appearance of any future virtue among them, and for ſome of that Order having wickedly conſpired againſt the life of St. *Charles Boromæus*, a Cardinal of the Holy Roman Church, and Protector, and Viſitor Apoſtolic of the ſaid Order.

Urban VIII. of a reſpectable memory, another of our Predeceſſors, ſuppreſſed for ever, and totally aboliſhed by his letter in the like form of a Brief expedited the 6th of February 1626, the Congregation of the *Fratres Conventuales Reformati*, though ſolemnly approved of, and endowed with many benefactions and favours by Pope Sixtus V. of happy memory, another of our Predeceſſors; becauſe no ſpiritual fruits ſprung up in the Church of God from thoſe Brethren; but on the contrary very many differences had riſen between the ſame *Friars-Minors reformed*, and the *non-reformed*: He granted and aſſigned to the *Friars-Minors Conventual* of St. *Francis* the houſes convents, places, furniture, goods, effects, claims and rights belonging to the aforeſaid Congregation, except only the houſe of *Naples*, and that of St. Anthony of *Padua*,

applicavit, & incorporavit, ſuæque ſuorumque ſucceſſorum diſpoſitioni reſervavit, fratribus denique prædictæ ſuppreſſæ Congregationis ad Fratres S. Franciſci Cappucinos, ſeu de Obſervantiâ, nuncupatos tranſitum permiſit.

Idem Urbanus Papa VIII. etiam prædeceſſor noſter, per ſuas in ſimili formâ Brevis die 2 Dec. 1643 expeditas litteras Ordinem Regularem SS. Ambroſii & Barnabæ ad Nemus perpetuo ſuppreſſit, extinxit & abolevit, ſubjecitque Regulares prædicti ſuppreſſi Ordinis juriſdictioni, & correctioni Ordinariorum locorum, prædictiſque Regularibus licentiam conceſſit ſe transferendi ad alios Ordines Regulares ab Apoſtolicâ ſede approbatos. Quam ſuppreſſionem Recol. Mem. Innocentius Papa X. prædeceſſor quoque noſter ſolemniter per ſuas ſub plumbo Kal. April. An. Incarn. Dom. 1645 expeditas litteras, confirmavit. & inſuper beneficia, domus & monaſteria prædicti Ordinis, quæ antea Regularia erant, ad ſæcularitatem reduxit, ac in poſterum ſæcularia fore & eſſe declaravit.

Idemque Innocentius X. prædeceſſor, per ſuas in ſimili formâ Brevis die 16 Martii 1645 expeditas litteras ob graves perturbationes excitatas inter Regulares Ordinis Pauperum Matris Dei ſcholarum piarum, etſi Ordo ille prævio maturo examine à Greg. Papâ XV. prædeceſſore noſtro ſolemniter approbatus fuerit, præfatum Regularem Ordinem in ſimplicem Congregationem, abſque ullorum votorum emiſſione, ad inſtar Inſtituti Congregationis Preſbyterorum ſæcularium Oratorii in Eccleſiâ S. Mariæ in Vallicellâ de Urbe S. Philippi Neri nuncupatæ, reduxit: Regularibus prædicti Ordinis ſic reducti tranſitum ad quamcunque Religionem approbatam conceſſit: admiſſionem Novitiorum, & admiſſorum profeſſionem interdixit: Superioritatem denique & juriſdictionem, quæ penes Miniſtrum Generalem, Viſitatores, alioſque ſuperiores reſidebat, ad Ordinarios

Padua, called *de Urbe*, which laſt he applied to, and incorporated with, the Apoſtolic Chamber, and reſerved it to be diſpoſed of by himſelf and his ſucceſſors: laſtly he allowed the Brethren of the aforeſaid ſuppreſſed Congregation, to go over to the Friars of St. Francis called *Capuchins*, or *de Obſervantiâ*.

The ſame Pope Urban VIII. by another letter of his in the like form of a Brief expedited the 2d of December, 1643, for ever ſuppreſſed, extinguiſhed, and aboliſhed the Regular Order of SS. Ambroſe and Barnaby *ad Nemus*, and ſubjected the Regulars of the aforeſaid ſuppreſſed Order to the juriſdiction and government of the reſpective Ordinaries, and granted the aforeſaid Regulars leave to go over to any of the other Regular Orders, approved of by the Apoſtolic See. Which ſuppreſſion Pope Innocent X. of reſpectable memory, another of our Predeceſſors, confirmed in a ſolemn manner, by his letters *ſub plumbo*, expedited on the 1ſt of the Calends of April in the year of the Incarnation of the Lord 1645, and farther he ſeculariſed, and declared thenceforward ſhould be, and then were ſeculariſed, the Benefices, Houſes, and Monaſteries of the aforeſaid Order, which before had been Regular.

The ſame Innocent X. our Predeceſſor, by his Letters in like form of a Brief of the 16th of March 1645, reduced the Regular Order of the *Poor of the Mother of God of the Pious or charity Schools*, though approved of in a ſolemn manner, after a previous mature examination, by Pope Gregory XV. one of our Predeceſſors, to a ſimple Congregation without making any vows, according to the Inſtitute of the Congregation of ſecular Prieſts of the Oratory, in the Church of St. Mary in *Vallicella de Urbe*, commonly called the Congregation of St. *Philip Neri*: he granted the Regulars of the ſaid Order ſo reduced leave to go over to any other approved Religious Order: he forbad the admiſſion of any Novices, and the profeſſion of ſuch as had been admitted: laſtly he wholly transferred to the Ordinaries all that ſuperiority and juriſdiction, which had been inveſted in the

dinarios locorum totaliter tranſtulit; quæ omnia per aliquot annos conſecuta ſunt effectum, donec tandem ſedes Apoſtolica, cognitâ prædicti Inſtituti utilitate, illum ad priſtinam votorum ſolemnium formam revocavit, ac in perfectum Regularem Ordinem redegit.

Per ſimiles ſuas in pari formâ Brevis die 29 Oct. 1650 expeditas litteras, idem Innocentius X. prædeceſſor, propter diſcordias quoque & diſſentiones exortas, ſuppreſſit totaliter Ordinem S. Baſilii de Armenis: Regulares prædicti ſuppreſſi Ordinis omnimodè juriſdictioni, & obedientiæ Ordinariorum locorum ſubjecit in habitu Clericoram ſæcularium, aſſignatâ iiſdem congruâ ſuſtentatione ex reditibus Conventuum ſuppreſſorum: illiſque etiam facultatem tranſeudi ad quamcunque Religionem approbatam conceſſit.

Pariter ipſe Innoc. X. prædeceſſor, per alias ſuas in dictâ formâ Brevis die 22 Junii 1651 expeditas litteras, attendens, nullos ſpirituales fructus ex Regulari Congregatione Preſbyterorum Boni Jeſu in Eccleſiâ ſperari poſſe, præfatam Congregationem perpetuo extinxit: Regulares prædictos juriſdictioni Ordinariorum locorum ſubjecit, aſſignatâ iiſdem congruâ ſubſtentatione ex reditibus ſuppreſſæ Congregationis, & cum facultate tranſeundi ad quemlibet ordinem Regularem approbatum à ſede Apoſtolicâ: Suoque arbitrio reſervavit applicationem bonorùm prædictæ Congregationis in alios pios uſus.

Denique ſel. Recordat. Clemens Papa IX. prædeceſſor itidem noſter, cum animadverteret tres Regulares Ordines, Canonicorum videlicet Regularium S. Georgii in Algâ nuncupatorum, Hieronymianorum de Feſulis, ac tandem Jeſuatorum à S. Johanne Columbano inſtitutorum, parum, vel nihil utilitatis, & commodi Chriſtiano populo afferre, aut ſperari poſſe eos eſſe aliquando allaturos, de iis ſupprimendis, extinguendiſque conſilium cepit, idque perfecit ſuis litteris in ſimili formâ Brevis die 6 Dec. 1668 expeditis; eorumque bona, &

reditus

the Miniſter-General, Viſitors, and other ſuperiors: all which diſpoſitions had their full effect for ſome years, till at laſt this Apoſtolic See, fully informed of the utility of that Inſtitution, recalled it back to its firſt form of making ſolemn vows, and reinſtated it a perfect Regular Order.

By like Letters, in the ſame form of a Brief, of the 29th of October 1650, the ſame Innocent X. our Predeceſſor, totally ſuppreſſed the Order of St. *Baſil of the Armenians* on the ſame account of Quarrels and Diſſentions ariſen therein: he ſubjected, in every reſpect, the Regulars of the aforeſaid ſuppreſſed Order to the juriſdiction of, and obedience to, the reſpective Ordinaries, in the dreſs of the ſecular clergy, having aſſigned them a competent maintenance out of the revenues of the ſuppreſſed Convents: and granted them alſo leave to go over to any approved Order.

The ſame Innocent X. our predeceſſor, by another letter of his, in like form of Brief, of the 22d of July, 1651, aboliſhed for ever the Congregation of the *Prieſts of the Good Jeſus*, when he ſaw no hopes of any ſpiritual fruits ariſe from the ſaid Regular Congregation: he ſubjected the aforeſaid Regulars to the juriſdiction of their reſpective Ordinaries, allowing them a competent maintenance out of the revenues of the ſuppreſſed Congregation, with leave to go over to any Regular Order approved of by the Apoſtolic See: and reſerved to himſelf the application of the effects of the aforeſaid Congregation to other pious uſes.

Laſtly, Pope Clement IX. of happy memory, another of our predeceſſors, when he obſerved the three Regular Orders, viz. thoſe called the *Regular Canons of St. George in Alga*, the *Jeromites of Fieſole*, and the *Jeſuati* inſtituted by St. *John Colombanus*, to be of little or no uſe or advantage to the Chriſtian World, nor any hopes that they would be ſo in future, formed the deſign of ſuppreſſing and aboliſhing them, which he executed by his letter, in like form of a brief, of the 6th day of December, 1668, and at the requeſt of the Republic of

reditus ſatis conſpicuos, Venetorum Rep. poſtulante in eos ſumptus impendi voluit, qui ad Cretenſe bellum adverſus Turcas ſuſtinendum erant neceſſario ſubeundi.

In his vero omnibus decernendis; perficiendiſque ſatius ſemper duxerunt prædeceſſores noſtri, eâ uti conſultiſſimâ agendi ratione, quam ad intercludendum penitus aditum animorum contentionibus, & ad quælibet amovenda diſſidia, vel partium ſtudia, magis conferre exiſtimarunt. Hinc moleſtâ illâ, ac plenâ negotii prætermiſſâ methodo, quæ in forenſibus inſtituendis judiciis adhiberi conſuevit, prudentiæ legibus unicè inhærentes, eâ poteſtatis plenitudine, quâ tanquam Chriſti in terris Vicarii, ac ſupremi Chriſtianæ Reip. moderatores ampliſſimè donati ſunt, rem omnem abſolvendam curarunt, quin Regularibus Ordinibus, ſnppprefſioni deſtinatis, veniam facerent, & facultatem ſua experiundi jura, & graviſſimas illas vel propulſandi criminationes, vel cauſas amoliendi, ob quas ad illud conſilii genus ſuſcipiendum adducebantur.

His igitur, aliiſque maximi apud omnes ponderis, & auctoritatis exemplis, nobis ante oculos propoſitis, vehementique ſimul flagrantes cupiditate, ut in eâ quam infra aperiemus deliberatione, fidenti animo, tutoque pede incedamus, nihil diligentiæ omiſimus, & inquiſitionis, ut quicquid ad Regularis Ordinis, qui *Societatis Jeſu* vulgo dicitur, originem pertinet, progreſſum, hodiernumque ſtatum perſcrutaremur : & compertum inde habuimus, eum ad animarum ſalutem, ad Hæreticorum, & maximè Infidelium converſionem, ad majus denique pietatis, & religionis incrementum à S. ſuo Conditore fuiſſe inſtitutum ; atque ad optatiſſimum hujuſmodi finem facilius, feliciuſque conſequendum, arctiſſimo Evangelicæ paupertatis voto tam in communi, quam in particulari ſuiſſe Deo conſecratum, exceptis tantummodo Studiorum, ſeu litterarum Collegiis, quibus poſſidendi reditus ita facta eſt vis, & poteſtas, ut nihil tamen ex iis reditibus in ipſius ſocietatis commodum,

Venice, ordered all their effects and revenues, which were pretty conſiderable, to be employed in the expences neceſſary for carrying on the War of *Candia* againſt the Turks.

Our predeceſſors, in taking and executing theſe reſolutions, have always thought proper to purſue that method which they conſidered as the moſt effectual towards ſtopping every inlet to diſſentions, diſputes, and a ſpirit of party. They therefore, adhering only to the laws of prudence, without any regard to the troubleſome and tedious methods uſually followed in the courts of judicature, took care to diſpatch the whole buſineſs by that plenitude of power, with which, as Vicars of Chriſt on Earth, and ſupreme Moderators of Chriſtendom, they are ſo amply inveſted, without giving the Orders, deſigned to be ſuppreſſed, any leave or opportunity of trying their right, clearing themſelves from the very heavy accuſations brought againſt them, or of oppoſing the motives which had induced them to take ſuch reſolutions.

Having therefore before our eyes theſe and other precedents of the greateſt weight and authority with all; and at the ſame time having an ardent deſire to proceed with certainty and ſafety in the deliberation we ſhall hereafter unfold, we have omitted no care nor enquiries, which might enable us to perfectly underſtand whatever regards the origin, progreſs and preſent ſtate of the Regular Order, commonly called the *Society of Jeſus*: and in the courſe of theſe enquiries we found that the deſign of the Holy Founder in the Inſtitution of this Order, was the Salvation of Souls, the Converſion of Heretics, but more eſpecially of Unbelievers: laſtly, the greater increaſe of piety and religion. And in order to attain more ſurely and happily ſuch a very deſirable end, that this order was conſecrated to God by a moſt ſtrict vow of Evangelical poverty, binding both the Society in general, and each individual Member in particular, except the Colleges inſtituted for

dum, utiliatem, ac uſum impendi unquam poſſit, atque converti.

His, aliiſque ſanctiſſimis legibus probata primum fuit eadem ſocietas Jeſu à rec. memoriæ Paulo Papa III. prædeceſſore noſtro, per ſuas ſub plumbo 5 Kal. Octobris An. Incarn. Dom. 1540 expeditas litteras, ab eodemque conceſſa ei fuit facultas condendi jura, atque ſtatuta, quibus ſocietatis præſidio, incolumitati, atque regimini firmiſſimè conſuleretur. Et quamvis idem Paulus ſocietatem ipſam auguſtiſſimis ſexaginta duntaxat alumnorum limitibus ab initio circumſcripſiſſet; per alias ſuas tamen itidem ſub plumbo pridie Kal. Martii An. Incarn. Dom. 1543 expeditas litteras, locum dedit in eâdem ſocietate iis omnibus, quos in eam excipere illius moderatoribus viſum fuiſſet opportunum, aut neceſſarium. Anno denique 1549 ſuis in ſimili formâ Brevis die 15 Nov. expeditis litteris idem Paulus prædeceſſor pluribus, atque ampliſſimis privilegiis eandem ſocietatem donavit, ac in his indultum, aliàs per eundem Præpoſitis generalibus dictæ ſocietatis conceſſum, admittendi 20 preſbyteros Coadjutores ſpirituales, eiſque impertiendi eaſdem facultates, gratiam & auctoritatem, quibus ſocii ipſi profeſſi donantur, ad alios quoſcunque, quos idoneos fore iidem Præpoſiti generales cenſuerint, ullo abſque limite, & numero extendendum voluit, atque mandavit; ac præterea ſocietatem ipſam, & univerſos illius ſocios, & perſonas. illorumque bona quæcunque ab omni ſuperioritate, juriſdictione, correctione quorumcunque Ordinariorum exemit, & vindicavit, ac ſub ſuâ, & Apoſtolicæ ſedis protectione ſuſcepit.

Haud minor fuit reliquorum prædeceſſorum noſtrorum eandem erga ſocietatem liberalitas, ac munificentia. Conſtat enim à rec. mem. Julio III. Paulo IV. & V. Gregorio XIII. Sixto V. Gregorio XIV. Clement VIII. Paulo

ſtudy and literature, which might and could enjoy ſtated revenues under this reſtriction, that no part of thoſe revenues could at any time be expended in, or converted to the profit, advantage, or uſe of the Society itſelf.

Under theſe and other moſt holy laws was this Society firſt approved of by Paul III. of venerable memory, our predeceſſor, by letters *ſub plumbo* of the 5th of the Cal. of October, in the year of the Incarnation of the Lord 1540, and leave was granted it, by the ſame Pope, to form laws and ſtatutes, in which the defence, ſafety, and permanent government of the Society might be conſulted. And although the ſame Paul, our predeceſſor, at firſt limited the ſame Society to the very narrow bounds of only ſixty Members; yet by other letters, in like manner *ſub plumbo*, of the day before the Cal. of March, in the year of the Incarnation of the Lord 1543, he allowed admittance into the ſame Society to all ſuch, as the Moderators thereof ſhould think convenient or neceſſary to admit. Afterwards in 1549 the ſame Paul our predeceſſor, by letters of the 15th of November, in like form of a Brief, beſtowed many and very ample privileges on the ſame Society; and amongſt theſe an Indult (which he had before given to the Generals of the ſaid Society) to admit twenty Prieſts, as *ſpiritual Coadjutors*, and to impart to them the ſame faculties, privileges, and authority, as the profeſſed Members enjoyed, which he appointed and ordered to be extended, without any limited number, to any others, whom the ſaid Generals ſhould think proper ſubjects; and moreover he exempted and withdrew the Society itſelf, all its members, and perſons, and poſſeſſions whatever, from all ſuperiority, juriſdiction and dominion of whatever Ordinaries, and took them under his own protection, and that of the Apoſtolic See.

Nor was the munificence and liberality of the reſt of our predeceſſors leſs towards this Society. For it is well known that Julius III. Paul IV. Pius IV. and V. Gregory XIII. Sixtus V. Gregory XIV. Clement VIII.

Paulo V. Leone XI. Gregorio XV. Urbano VIII. aliiſque Románis pontificibus, privilegia eidem ſocietati, jam antea tributa, vel confirmata fuiſſe, vel novis aucta conceſſionibus, vel apertiſſime declarata. Ex ipſo tamen Apoſtolicarum Conſtitutionum tenore, & verbis palam colligitur, eâdem in ſocietate, ſuo fere ab initio, varia diſſidiorum, ac æmulationum femina pullulaſſe, ipſos non modo inter ſocios, verum etiam cum aliis Regularibus Ordinibus, Clero ſæculari, Academiis, Univerſitatibus, publicis litterarum gymnaſiis, & cum ipſis etiam Principibus, quorum in ditionibus ſocietas fuerat recepta; eaſdemque contentiones, & diſſidia excitata modo fuiſſe de votorum indole, & naturâ, de tempore admittendorum ſociorum ad vota, de facultate ſocios expellendi, de iiſdem ad ſacros ordines promovendis ſine congruâ, ac ſine votis ſolemnibus contra Concilii Tridentini, ac S. Memonæ Pii Papæ V. prædeceſſoris noſtri decreta; modo de poteſtate abſolutâ, quam Præpoſitus Generalis ejuſdem ſocietatis ſibi vindicabat, ac de aliis rebus ipſius ſocietatis regimen ſpectantibus; modo de variis doctrinæ capitibus, de ſcholis, de exemptionibus, & privilegiis, quæ locorum Ordinarii, aliæque perſonæ in Eccleſiaſticâ vel ſæculari dignitate conſtitutæ, ſuæ noxia eſſe juriſdictioni, ac juribus contendebant: ac demum minime defuerunt graviſſimæ accuſationes eiſdem ſociis objectæ, quæ Chriſtianæ reip. pacem, ac tranquillitatem non parum perturbarunt.

Multæ hinc ortæ adverſus ſocietatem querimoniæ, quæ nonnullorum etiam Principum auctoritate munitæ, ac relationibus ad rec. memoriæ Paulum IV. Pium V. & Sixtum V. prædeceſſores noſtros delatæ fuerunt. In his fuit claræ memoræ Phillipus II. Hiſpaniarum rex Catholicus, qui tum graviſſimas, quibus ille vehementer impellebatur rationes, tum etiam eos, quos ab Hiſpaniarum Inquiſitoribus, adverſus immoderata ſocietatis privilegia, ac regiminis formam acceperat clamores, & conten-

Paul V. Leo XI. Gregory XV. Urban VIII. and other Roman Pontiffs of venerable memory either confirmed, or enlarged, or clearly explained whatever privileges had already been granted to the ſame Society. But it plainly appears from the tenor itſelf, and the very words of theſe Apoſtolical Conſtitutions, that there ſprung up in this Society, almoſt from its beginning, various ſeeds of diſcord and diſſentions, not only among the members thereof, but between them and other Regular Orders, the Secular Clergy, the Academies, Univerſities, the public Schools, and even with the Princes themſelves, in whoſe territories the Society had been admitted; and that the ſubject of theſe diſſentions and diſputes ſometimes regarded the tendency and nature of the vows they made, the time of admitting the Members to take their vows, the power of expelling the Members, of promoting the ſaid members to holy orders without a competent proviſion, and without making their ſolemn vows, contrary to the decrees of the Council of *Trent*, and thoſe of Pius V. of holy memory, our predeceſſor. Sometimes they regarded the abſolute power, which the General of the ſame Society challenged to himſelf, and other points reſpecting the government of the Society: at other times they regarded different points of doctrine, their ſchools, exemptions and privileges, which the Ordinaries, and other perſons in office, both eccleſiaſtical and ſecular, pretended were prejudicial to their juriſdiction and rights. Laſtly, there were not wanting very heavy accuſations brought againſt the ſame Members of this Society, which cauſed no ſmall diſturbance to the peace and tranquillity of Chriſtendom.

Hence aroſe many complaints againſt the Society, which were ſtrengthened moreover by the authority of ſome Princes, and tranſmitted in memorials to Paul IV. Pius V. and Sixtus V. our predeceſſors, of reſpectable memory. Among theſe was Philip II. of illuſtrious memory, his Catholic Majeſty, King of Spain, who took care to lay before the ſame Sixtus V. our predeceſſor, not only the very weighty reaſons, which made

contentionum capita, à nonnullis ejuſdem etiam ſocietatis viris doctrinâ, & pietate ſpectatiſſimis confirmata, eidem Sixto V. prædeceſſori exponenda curavit, apud eundemque egit, ut Apoſtolicam ſocietatis viſitationem decerneret, atque committeret.

Ipſius Philippi Regis petitionibus, & ſtudiis, quæ ſummâ inniti æquitate animadverterat, annuit idem Sixtus Prædeceſſor, delegitque ad Apoſtolici Viſitatoris munus Epiſcopum prudentiâ, virtute & doctrinâ omnibus commendatiſſimum; ac præterea Congregationem deſignavit nonnullorum S. R. E. Cardinalium, qui ei perficiendæ ſedulam navarent operam. Verum dicto Sixto V. prædeceſſore immaturâ morte prærepto, ſaluberrimum ab eo ſuſceptum conſilium evanuit, omnique caruit effectu. Ad ſupremum autem Apoſtolatûs apicem aſſumptus felicis rec. Gregorius Papa XIV. per ſuas litteras ſub plumbo 4 Kal. Junii An. Dom. Incarn. 1591 expeditas, ſocietatis inſtitutum ampliſſimè iterum approbavit; rataque haberi juſſit, ac firma privilegia quæcunque eidem ſocietati à ſuis prædeceſſoribus collata; & illud præ cæteris, quo cautum fuerat, ut è ſocietate expelli, dimittique poſſent ſocii, formâ judiciariâ minimè adhibitâ, nullâ ſcilicet præmiſſâ inquiſitione, nullis confectis actis, nullo ordine judiciario ſervato, nulliſque terminis, etiam ſubſtantialibus ſervatis, ſolâ facti veritate inſpectâ, culpæ vel rationabilis cauſæ tantum ratione habitâ ac perſonarum aliarumque circumſtantiarum. Altiſſimum inſuper ſilentium impoſuit, vetuitque ſub pœnâ potiſſimum excommunicationis latæ ſententiæ, ne quis dictæ ſocietatis Inſtitutum, conſtitutiones aut decreta directè, vel indirectè impugnare auderet, vel aliquid de iis quovis modo immutari curaret. Jus tamen cuilibet reliquit ut quicquid addendum, minuendum, aut immutandum cenſeret, ſibi tantummodo, & Romanis ſolum Pontificibus pro tempore exiſtentibus, vel immediatè

a ſtrong impreſſion on his own mind, but the loud complaints he had received from the Inquiſitors of Spain againſt the immoderate privileges of the Society, and its form of government, and other ſources of contention, which were confirmed even by ſome of the Members of the Society itſelf, perſons moſt reſpectable for their learning and piety: and he treated with the ſame Pontiff about ordering and appointing an Apoſtolical Viſitation of the Society.

The ſame Sixtus V. our predeceſſor, conſented to theſe requeſts and deſires of King Philip, as he ſaw them grounded on the greateſt juſtice, and made choice, for the charge of Apoſtolical Viſitor, of a Biſhop in the greateſt eſteem with all for his virtue and learning; and moreover appointed a Congregation of ſome Cardinals of the Holy Roman Church to employ themſelves in carrying on that affair with the greateſt aſſiduity. But the ſaid Sixtus V. our predeceſſor, being taken off by an untimely death, the ſalutary deſign, formed by him, dropped, and was without any effect. And when Pope Gregory XIV. of happy memory, was raiſed to the ſupreme Apoſtolic dignity, he by his letters *ſub plumbo* of the 4th of the Calends of July, in the year of the Incarnation of the Lord 1591, approved of anew, in the moſt ample manner, the Inſtitute of the Society; and ordered, that whatever privileges had been granted the Society by his predeceſſors, ſhould be conſidered as ratified and confirmed; and that one in the moſt particular manner, by which it was provided, that the Members of the Society might be expelled therefrom, and ſent away, without any form of Law, to wit, without any previous inqueſt taken, without any writings drawn up, without obſerving any order of judgment, without making uſe of any formality of words, even ſuch as are ſubſtantial, conſidering only the truth of the fact, the fault committed, or ſolely a reaſonable motive for ſo proceeding, attending to perſons or other circumſtances. He moreover enjoined a profound ſilence; and forbad chiefly under pain of excommunication *latæ ſententiæ*, any

mediatè, vel per Apoſtolicæ ſedis Legatos, ſeu Nuncios ſignificare poſſet, atque proponere.

Tantum vero abeſt, ut hæc omnia ſatis fuerint compeſcendis adverſus ſocietatem clamoribus, & querelis, quin potius magis, magiſque univerſum fere orbem pervaſerunt moleſtiſſimæ contentiones de ſocietatis doctrinâ, quam fidei veluti orthodoxæ, boniſque moribus repugnantem quamplurimi traduxerunt; domeſticæ etiam externæque efferbuerunt diſſentiones, & frequentiores factæ ſunt in eam, de nimiâ potiſſimum terrenorum bonorum cupiditate, accuſationes; ex quibus omnibus ſuam hauſerunt originem tum perturbationes illæ, omnibus ſatis cognitæ, quæ ſedem Apoſtolicam ingenti mærore affecerunt, ac moleſtiâ; tum capta à Principibus nonnullis in ſocietatem concilia. Quo factum eſt, ut eadem ſocietas novam Inſtituti ſui, ac privilegiornm confirmationem à felicis rec. Paulo Papa V. prædeceſſore noſtro impetratura, coacta fuerit ob eo petere, ut rata habere vellet, ſuâque auctoritate confirmare decreta quædam in quintâ generali Congregatione edita, atque ad verbum exſcripta in ſuis ſub plumbo, pridie Nonas Septembris An. Incarn. Dom. 1606 deſuper expeditis litteris; quibus in decretis diſcretiſſime legitur, tam internas ſociorum ſimultates, ac turbas, quam exterorum in ſocietatem querelas ac poſtulationes, ſocios in comitiis congregatos impuliſſe ad ſequens condendum decretum. " Quoniam ſocietas noſtra, quæ ad fidei propagationem, " & animarum lucra à Domino excitate eſt, ſicuti per " propria Inſtituti miniſteria, quæ ſpiritualia arma ſunt, " cum Eccleſiæ utilitate, ac proximorum ædificatione " ſub crucis vexillo finem feliciter conſequi poteſt, quem " intendit; ita & hæc bona impediret, & ſe maximis

" periculi

any one to preſume to attack directly or indirectly the Inſtitute, Conſtitutions, or Decrees of the ſaid Society, or to procure any alteration in any manner therein. He however left a right for every one of ſignifyng and propoſing to himſelf alone, or to the Roman Pontiffs for the time being, his ſucceſſors, either immediately, or by the Legates of the Apoſtolic See, or the Nuncios thereof, whatever might be judged proper to add, diminiſh, or alter.

But ſo far was all this from being ſufficient to allay the noiſe and complaints againſt the Society, that on the contrary very diſagreeable diſputes increaſed almoſt over the whole world about the Doctrine of the Society, which very many repreſented as contrary to the Orthodox Faith, and Morals; and diſſentions among themſelves, and with others, grew ſtill warmer; and accuſations, particularly of too great a greedineſs of temporal poſſeſſions, became more frequent. Hence ſprung both thoſe diſturbances ſufficiently known to all, which cauſed ſuch grief to the Apoſtolic See, and the reſolutions taken by ſome particular Princes againſt the Society. The conſequence of this was, that when the ſame Society was going to obtain a new Confirmation of its Inſtitute and Privileges from Pope Paul V. of happy memory, our Predeceſſor, it was forced to beg of him, that he would be pleaſed to ratify and confirm by his Authority ſome Regulations publiſhed in the fifth general Congregation, and copied word for word in his letter *ſub plumbo* publiſhed on that occaſion, the day before the Nones of September, in the year of the Incarnation of the Lord 1606, in which Decrees it is expreſly ſaid, that the diſputes and diſturbances among the Members themſelves, and the complaints and appeals of others againſt the Society, had forced the Members thereof in a general Aſſembly to enact the following decree. "As our Society, which was raiſed "by the Lord for the propagation of the faith and "the gaining of ſouls, may happily arrive, with ad-"vantage to the Church, and the edification of our "Neigh-

" periculis exponeret, ſi ea tractaret, quæ ſæcularia ſunt,
" & ad res politicas, atque ad ſtatûs gubernationem
" pertinent; idcirco ſapientiſſimè à noſtris majoribus
" ſtatutum eſt, ut militantes Deo, aliis quæ à noſtrâ
" profeſſione abhorrent, non implicemur. Cum autem
" his temporibus valde periculoſis, pluribus locis, &
" apud varios principes (quorum tamen amorem &
" charitatem S. memoriæ Pater Ignatius conſervandam
" ad divinum obſequium pertinere putavit) aliquorum
" fortaſſe culpâ, vel indiſcreto zelo Religio noſtra male
" audiat; & alioquin bonus Chriſti odor neceſſarius ſit
" ad fructificandum, cenſuit Congregatio ab omni
" ſpecie mali abſtinendum eſſe; querelis, quoad fieri
" poterit, etiam ex falſis ſuſpicionibus provenientibus,
" occurrendum. Quare præſenti decreto graviter, &
" ſevere noſtris omnibus interdicit, ne in hujuſmodi
" publicis negotiis, etiam invitati, aut allecti, ullâ ra-
" tione ſe immiſceant, nec ullis precibus, aut ſuaſioni-
" bus ab inſtituto deflectant. Et præterea quibus effi-
" cacioribus remediis omnino huic morbo, ſicubi opus
" ſit, medecina adhideatur, patribus definitoribus accu-
" rate diſcernendum, & definiendum commendavit."

Maximo ſanè animi noſtri dolore obſervavimus, tam prædicta, quam alia complura deinceps adhibita remedia nil fermè virtutis præ ſe tuliſſe & auctoritatis ad tot ac tantas evellendas, diſſipandaſque turbas, accuſationes, & querimonias in ſæpe dictam ſocietatem, fruſtràque ad id laboraſſe cæteros prædeceſſores noſtros Urbanum VIII. Clementem IX. X. XI. & XII. Alexandrum VII. & VIII. Innocentium X. XI. XII. & XIII. & Benedictum XIV. qui optatiſſimam conati ſunt Eccleſiæ reſtituere tranquillitatem, plurimis ſaluberrimis editis conſtitutionibus circa ſæcularia negotia, ſive extra ſaras Miſſiones, ſive

earum

" Neighbour, as the end it propoſed to itſelf, by the " particular Miniſtries of its Inſtitute, which are ſpiri- " tual Arms; ſo would it prevent theſe good effects, " and expoſe itſelf to the greateſt dangers, did it med- " dle with things of this world, or Politics, or what " concerns Government. Therefore was it moſt wiſely " ordained by our Forefathers, that as we militate to " God, we ſhould not entangle ourſelves with things " quite abhorrent to our profeſſion. But as our Or- " der (perhaps through the fault of ſome individuals " or from ambition and an indiſcreet zeal) is in bad " repute, in theſe very dangerous times, in many places, " and with various Princes, whoſe affection and love " our Father Ignatius, of bleſſed Memory, thought " the ſervice of God required we ſhould preſerve; and " as in other reſpects the good odour of Chriſt is " neceſſary to produce fruit, the Congregation hath " judged that we ought to abſtain from all appearance " of evil, and ſtop, as far as may be, all complaints, " though ariſing even from falſe ſuſpicions. Where- " fore by this preſent decree all our Members are ſtrictly " forbidden to intermeddle, in any manner, in public " affairs of this nature, though invited and ſolicited " thereto, or through intreaties and perſuaſion to de- " part from the Inſtitute. Moreover it is recommended " to the Fathers Definitors, that they would pitch " upon and point out, by whatever more efficacious " means, if need were, an effectual remedy to this evil."

It was with the greateſt grief of mind that we have obſerved neither the aforeſaid remedies, nor many others ſince made uſe of, to have ſcarce any efficacy or force towards rooting up, and removing the ſo many, and ſuch great diſturbances, accuſations and complaints againſt the ſo often mentioned Society; and that the reſt of our Predeceſſors, Urban VIII. Clement IX. X. XI. and XII. Alexander VII. and VIII. Innocent X. XI. XII. and XIII. and Benedict XIV. had laboured thereat, in vain who all endeavoured to reſtore to the Church that ſo very much wiſhed for peace

earum occaſione, minime exercenda, quam circa diſſidia graviſſima, ac jurgia adverſus locorum Ordinarios, Regulares Ordines, loca pia, atque communitates cujuſvis generis in Europâ, Aſiâ, & Americâ, non ſine ingenti animarum ruinâ, ac populorum admiratione à ſocietate acriter excitata; tum etiam ſuper interpretatione, & praxi Ethnicorum quorundam rituum aliquibus in locis paſſim adhibitâ, omiſſis iis quæ ab univerſali Eccleſiâ ſunt ritè probati; vel ſuper earum ſententiarum uſu, & interpretatione, quas Apoſtolica ſedes tanquam ſcandaloſas, optimæque morum diſciplinæ manifeſte noxias merito proſcripſit; vel aliis demum ſuper rebus maximi equidem momenti, & ad Chriſtianorum dogmatum puritatem ſartam tectam ſervandam apprime neceſſariis, & ex quibus noſtrâ hâc non minus, quam ſuperiori ætate, plurima dimanarunt detrimenta, & incommoda; perturbationes nimirum, ac tumultus in nonullus Catholicis regionibus; Eccleſiæ perſecutiones in quibuſdam Aſiæ, & Europæ provinciis; ingens denique allatus eſt mæror prædeceſſoribus noſtris, & in his piæ memoriæ Innocentio Papæ XI. qui neceſſitate compulſus eo devenit, ut ſocietati interdixerit novitios ad habitum admittere; tum Innocentio Papæ XIII. qui eandem pænam coactus fuit eidem comminari; ac tandem rec. memoriæ Benedicto Papæ XIV. qui viſitationem Domorum, Collegiorumque in ditione chariſſimi in Chriſto filii noſtri Luſitaniæ & Algarbiorum Regis fideliſſimi exiſtentium cenſuit decernendam; quin ullum ſubinde vel ſedi Apoſtolicæ ſolamen, vel ſocietati auxilium, vel Chriſtianæ reip. bonum acceſſerit, ex noviſſimis Apoſtolicis litteris à felicis Rec. Clemente Papâ XIII. immediato prædeceſſore noſtro extortis potius, ut verbo utamur à prædeceſſore noſtro Greg. X. in ſupracitato Lugdunenſi œcumenico concilio adhibito, quam impetratis, quibus Societatis Jeſu Inſtitutum magnopere commendatur, ac rurſus approbatur.

Poſt

peace and tranquility by the many ſalutary Conſtitutions publiſhed reſpecting both worldly traffic (which they ought not to have followed) carried on in the ſacred Miſſions, or on occaſion of them; as likewiſe reſpecting the grievous diſſentions and diſputes, warmly raiſed by the Society, with the Ordinaries, the Regular Orders, Pious Foundations, and Communities of every kind in *Europe*, *Aſia*, and *America*, not without the great ruin of ſouls, and the amazement of whole nations; as alſo reſpecting the interpretation and frequent uſe, in many places, of certain Heatheniſh rites, while ſuch as the Univerſal Church had juſtly approved of, were laid aſide: or reſpecting the uſe and interpretation of thoſe Opinions, which the Apoſtolic See juſtly proſcribed as ſcandalous, and evidently pernicious to ſound morality; as alſo reſpecting other points of truly the greateſt moment, and extremely neceſſary to the preſervation of the purity and integrity of the Chriſtian faith, and from which in this our age, as well as in the laſt, very many prejudices and inconveniences have flowed, to wit, Riots and Tumults in ſome Catholic Countries, perſecutions of the Church in ſome Provinces of *Aſia* and *Europe*. Laſtly, great grief was occaſioned hereby to our Predeceſſors, and among the reſt to Innocent XI. of pious memory, who, being forced to it by neceſſity, went ſo far, as to forbid the Society to admit the Novices to take the habit; as alſo to Innocent XIII. who was obliged to threaten the Society with the ſame puniſhment; and laſtly to Pope Benedict XIV. of venerable memory, who thought it neceſſary to appoint an Apoſtolical Viſitation of the Houſes and Colleges in the dominions of our beloved ſon in Chriſt, the moſt Faithful King of *Portugal* and *Algarve*. The late Apoſtolic letters of Clement XIII. our immediate Predeceſſor of happy memory, in which the Inſtitute of the Society of *Jeſus* is greatly commended, and again approved of, being rather extorted from him, than obtained, (to uſe the words of Gregory X. our Predeceſſor in the forementioned General Council

Poſt tot, tantaſque procellas, ac tempeſtates acerbiſſimas, futurum Optimus quiſque ſperabat, ut optatiſſima illa aliquando illuceſceret dies, quæ tranquillitatem & pacem eſſet allatura. At Petri Cathedram gubernante eodem Clemente XIII. prædeceſſore, longe difficiliora, ac turbulentiora acceſſerunt tempora. Auctis enim quotide magis in prædictam ſocietatem clamoribus, & querelis, quinimo periculoſiſſimis alicubi exortis ſeditionibus, tumultibus, diſſidiis, & ſcandalis, quæ Chriſtianæ charitatis vinculo labefactato, ac penitus diſrupto, fidelium animos ad partium ſtudia, odia, & inimicitias vehementer inflammarunt, eo diſcriminis, ac periculi res perducta viſa eſt, ut ii ipſi, quorum avita pietas ac in ſocietatem liberalitas hæreditario quodam veluti jure à majoribus accepta omnium fere linguis magnopere commendatur, chariſſimi nempe in Chriſto filii noſtri Reges Francorum, Hiſpaniarum, Luſitaniæ ac utriuſque Siciliæ, ſuis ex regnis, ditionibus, atque provinciis ſocios dimittere coacti omnino fuerint, & expellere ; hoc unum putantes extremum tot malis ſupereſſe remedium, & penitus neceſſarium ad impediendum, quominus Chriſtiani populi in ipſo S. Matris Eccleſiæ ſinu ſe ſe invicem laceſſerent, provocarent, lacerarent.

Ratum vero habentes prædicti chariſſimi in Chriſto filii noſtri, remedium hoc firmum eſſe non poſſe, ac univerſo Chriſtiano orbi reconciliando accommodatum, niſi ſocietas ipſa prorſus extingueretur, ac ex integro ſupprimeretur; ſua idcirco apud præfatum Clementem Papam XIII. prædeceſſorem expoſuerunt ſtudia, ac voluntatem, & quâ valebant auctoritate, & precibus, conjunctis ſimul votis expoſtularunt, ut efficaciſſimâ eâ ratione perpetuæ ſuorum ſubditorum ſecuritati, univerſæque Chriſti Eccleſiæ bono providentiſſime conſuleret.

Qui

Council of *Lyons*) were far from bringing any comfort to the Apoſtolic See, help to the Society, or good to Chriſtendom.

After ſo many, and ſuch great ſtorms and bitter tempeſts, every good man hoped the time would come, in which that moſt deſirable day would ſhine forth, that was to bring with it tranquility and plenty of peace. But while the ſame Clement XIII. our Predeceſſor, preſided in the Chair of *Peter*, the times became more difficult and troubleſome than before. For, as the cries and complaints againſt the aforeſaid Society daily increaſed; as moreover ſome very dangerous ſeditions, tumults, diſſentions, and ſcandals aroſe in ſome places, which weakening, and entirely breaking the bond of Chriſtian Charity, inflamed the minds of the faithful with party zeal, hatred and enmity, things were brought to ſo critical and dangerous a ſituation, that thoſe very Princes, whoſe ancient affection for, and liberality towards the Society, as deſcending to them by inheritance from their anceſtors, was much commended by almoſt the tongues of all (I mean our moſt beloved ſons in Chriſt, the Kings of *France*, *Spain*, *Portugal*, and the *Two Sicilies*) were forced to ſend away and drive out of their Kingdoms, Territories, and Provinces the members thereof; looking upon this as the laſt remedy to ſo many evils, and abſolutely neceſſary to prevent the Chriſtian people from falling on, exaſperating and tearing to pieces each other in the very boſom of our Holy Mother the Church.

But as our aforeſaid moſt beloved ſons in *Chriſt* were fully perſuaded, that this remedy would not be permanent, nor adequate to the reconciliation of the Chriſtian World, unleſs the Society itſelf was to be totally extinguiſhed, and entirely ſuppreſſed; they, therefore, made known their deſires and pleaſure to the aforeſaid Clement XIII. our Predeceſſor, and with all the authority they had, they demanded with intreaties and conjoint vows, that he would moſt providently conſult the perpetual ſecurity of their reſpective ſubjects, and the

Qui tamen præter omnium expectationem contigit, ejuſdem Pontificis obitus, rei curſum, exitumque prorſus impedivit. Hinc nobis in eâdem Petri Cathedrâ, divinâ diſponente clementiâ, conſtitutis, eædem ſtatim oblatæ ſunt preces, petitiones & vota, quibus ſua quoque addiderunt ſtudia, animique ſententiam Epiſcopi complures, aliique viri dignitate, doctrinâ, religione plurimum conſpicui.

Ut autem in re tam gravi, tantique momenti tutiſſimum caperemus conſilium, diuturno nobis temporis ſpatio opus eſſe judicavimus, non modo ut diligenter inquirere, maturius expendere, & conſultiſſimè deliberare poſſemus, verum etiam ut multis gemitibus, & continuis precibus, ſingulare à Patre luminum expoſceremus auxilium, & præſidium; quâ etiam in re fidelium omnium precibus, pietatiſque operibus nos ſæpius apud Deum juvari curavimus. Perſcrutari inter cætera voluimus, quo innitatur fundamento pervagata illa apud plurimos opinio, Religionem ſcilicet Clericorum ſocietatis Jeſu fuiſſe à Conc. Trid. ſolemni quâdam ratione approbatam, & confirmatam; nihilque aliud de eâ actum comperimus in citato Concilio, quam ut à generali illo exciperetur decreto, quo de reliquis Regularibus Ordinibus cautum fuit, ut finito tempore Novitiatûs, novitii, qui idonei inventi fuerint, ad profitendum admittantur, aut à Monaſterio ejiciantur. Quamobrem eadem S. ſynodus (ſeſſ. 25. c. 16 de Regular.) declaravit, ſe nolle aliquid innovare, aut prohibere, quin prædicta Religio Clericorum ſocietatis Jeſu, juxta pium eorum Inſtitutum à S. ſede Apoſtolicâ approbatum, Domino & ejus Eccleſiæ inſervire poſſit.

Tot itaque ac tam neceſſariis adhibitis mediis, divini ſpiritûs, ut confidimus, adjuti præſentiâ, & afflatu, nec non

good of the univerſal Church of *Chriſt* by that moſt efficacious of all methods. However the death of that Pontiff, which no one expected, put a ſtop to this buſineſs, and totally prevented its execution. Hence we were no ſooner placed, by the appointment of divine mercy, in the ſame Chair of *Peter*, but the ſame intreaties, requeſts, and vows were laid before us, to which many Biſhops, and perſons very conſpicuous for their dignity, learning and religion, joined their wiſhes and real ſentiments.

But in order to take the ſafeſt courſe in an affair of ſuch weight, and great moment, we judged a length of time neceſſary, not only to enable us to make a diligent enquiry, maturely to weigh and determine with the greateſt caution, but moreover that we might, with many ſighs, and continual prayer, beg aid and aſſiſtance from the Father of lights; in which we alſo frequently took care to procure help from God by the prayers of all the faithful, and by acts of piety. We were among other points deſirous of enquiring thoroughly, what grounds there were for an opinion that had prevailed amongſt very many, viz. that the Religious Order of the Clerks of the Society of *Jeſus* had, in ſome ſolemn manner, been approved of, and confirmed by the Council of *Trent*; and we found nothing treated of with regard to that Society in the ſaid Council, only this, that it was excepted out of that general decree, in which it was ordained, that in all other Religious Orders, when the time of the Noviceſhip was expired, the Novices that were found fit, ſhould be admitted to their profeſſion, or ſent out of the Monaſtery. Wherefore the ſame holy Synod Seſſ. 25. c. 16. de Regular.) "declared it had no intention to "ſettle any thing new, or reſtrain the aforeſaid Order "of Clerks of the Society of *Jeſus*, from ſerving the "Lord and his Church, according to their pious Inſti-"tute approved of by the Apoſtolic See."

Having therefore employed ſo many, and ſuch neceſſary means, aſſiſted alſo, as we truſt, by the preſence

non muneris noſtri compulſi neceſſitate, quo & ad Chriſtianæ reip. quietem, & tranquillitatem conciliandam, fovendam, roborandam, & ad illa omnia penitus de medio tollenda, quæ eidem detrimento vel minimo eſſe poſſunt, quantum vires ſinunt, arctiſſime adigimur; cumque prætereà animadverterimus prædictam ſocietatem Jeſu uberrimos illos, ampliſſimoſque fructus & utilitates afferre amplius non poſſe, ad quos inſtituta fuit, à tot prædeceſſoribus noſtris approbata, ac plurimis ornata privilegiis; imo fieri, aut vix, aut nullo modo poſſe, ut eâ incolumi manente, vera Pax, ac diuturna Eccleſiæ reſtituatur; his propterea graviſſimis adducti cauſis, aliiſque preſſi rationibus, quas & prudentiæ leges, & optimum univerſalis Eccleſiæ regimen nobis ſuppeditant, altâque mente repoſitas ſervamus, veſtigiis inhærentes eorundem prædeceſſorum noſtrorum, & præſertim memorati Greg. X. prædeceſſoris in Gen. Concilio Lugdunenſi; cum & nunc de ſocietate agatur, tum Inſtituti ſui, tum privilegiorum etiam ſuorum ratione, Mendicantium Ordinum numero aſcriptâ; maturo conſilio, EX CERTA SCIENTIA, & PLENITUDINE POTESTATIS APOSTOLICÆ, SÆPEDICTAM SOCIETATEM EXTINGUIMUS, & SUPPRIMIMUS: tollimus, & abrogamus, omnia, & ſingula ejus officia, miniſteria, & adminiſtrationes, domus, ſcholas, Collegia, hoſpitia, Grancias, & loca quæcunque quâvis in provinciâ, regno & ditione exiſtentia, & modo quolibet ad eam pertinentia; ejus ſtatuta, mores, conſuetudines, decreta, conſtitutiones, etiam juramento, confirmatione Apoſtolicâ aut aliàs roboratas; omnia item, & ſingula privilegia, & indulta generalia vel ſpecialia, quorum tenores præſentibus, ac ſi de verbo ad verbum eſſent inſerta, ac etiamſi quibuſvis formulis, clauſulis irritantibus, & quibuſcunque vinculis, & decretis ſint concepta, proplenè, & ſufficienter expreſſis haberi volumus. Ideoque declaramus caſſatam perpetuo manere, ac penitus extinctam omnem, & quamcunque auctoritatem Præpoſiti generalis, Provincialium, Viſitatorum, aliorumque quorumlibet dictæ ſocietatis ſuperiorum, tam in ſpiritualibus, quam in temporalibus;

ſence and inſpiration of the Holy Ghoſt, forced thereto moreover by the neceſſity of our office, by which we are obliged as far as our ſtrength allows, to conciliate, cheriſh, and ſtrengthen the tranquility of Chriſtendom, and to remove entirely whatever may be the leaſt prejudice thereto: and as we have moreover, after attentive conſideration, ſeen that the aforeſaid Society of *Jeſus* can no longer produce thoſe moſt plentiful, and ample fruits, for which it was inſtituted at firſt, and approved by ſo many of our Predeceſſors, and endowed with very many privileges; nay that any true or laſting peace can ſcarce, or even not poſſibly, be reſtored to the Church, while that ſociety ſubſiſts; being influenced therefore by theſe weighty reaſons, and urged by other motives, which both the laws of prudence and the good government of the whole Church furniſh us with, and which we keep deeply impreſſed on our minds, treading in the ſteps of the ſame predeceſſors of ours, and eſpecially of the before-mentioned Gregory X. in the General Council of *Lyons*; and as the Society in queſtion, both by the nature of its Inſtitute and Privileges, is annumerated to the Mendicant Orders; after mature deliberation, OUT OF OUR CERTAIN KNOWLEDGE AND PLENITUDE OF POWER, WE DO EXTINGUISH AND SUPPRESS THE OFTEN-MENTIONED SOCIETY: We take away and abrogate all and ſingular its Offices, Miniſtries and Adminiſtrations, Houſes, Schools, Colleges, Hoſpitals, Lands, and whatever places, in whatever Province, Kingdom, or Territories they be, and in whatever manner they belong to it; its Statutes, Rules, Cuſtoms, Decrees, Conſtitutions, even though confirmed by oath, or by the Apoſtolic See, or any other way; as alſo all and ſingular its privileges and Indults, general or particular, the tenor of which we will have taken to be as fully and ſufficiently expreſſed in theſe preſents, as if they had been inſerted word for word, in whatever form, irritating clauſes, and with whatever ſanctions, and decrees they may have been conceived. And we therefore declare all and whatever authority of the *Generals*, *Pro-*

bus; eandemque jurisdictionem, & auctoritatem in locorum Ordinarios totaliter & omnimode transferimus, juxta modum, casus, & personas; & iis sub conditionibus, quas infra explicabimus; prohibentes, quemad modum per præsentes prohibemus, ne ullus amplius in dictam societatem excipiatur, & ad habitum & novitiatum admittatur; qui vero hactenus fuerunt excepti, ad professionem votorum simplicium, vel solemnium, sub pœnâ nullitatis admissionis, & professionis, aliisque arbitrio nostro pœnis infligendis, nullo modo admitti possint, & valeant. Quinimo volumus, præcipimus, & mandamus, ut qui nunc tyrocinio actu vacant, statim illico, immediate, & cum effectu dimittantur; ac similiter vetamus, ne qui votorum simplicium professionem emiserunt, nulloque sacro ordine sunt usque adhunc initiati, possint ad majores ipsos ordines promoveri pretextu, aut titulo vel jam emissæ in societate professionis, vel privilegiorum contra Conc. Trid. decreta eidem societati collatorum.

Quoniam vero eò nostra tendunt studia, ut quemadmodum Ecclesiæ utilitatibus, ac populorum tranquilitati consulere cupimus; ita singulis ejusdem Religionis individuis, seu sociis, quorum singulares personas paternè in Domino diligimus, solamen aliquod, & auxilium afferre studeamus, ut ab omnibus, quibus hactenus vexati fuerunt contentionibus, diffidiis, & angoribus liberi, fructuosius vineam Domini possint excolere, & animarum saluti uberius prodesse; ideo decernimus, & constituimus, ut socii professi votorum duntaxat simplicium, & sacris ordinibus nondum initiati, intra spatium temporis à locorum Ordinariis definiendum, satis congruum, ad munus aliquod, vel officium, vel benevolum receptorem, non tamen uno anno longius à datâ præsentium nostrarum litterarum inchoandum, domibus, & Collegiis ejusdem societatis, omnium votorum

vincials, *Viſitors*, and of all whatever other ſuperiors of the ſaid Society, both in ſpirituals and temporals, to be for ever annulled, and totally extinguiſhed; and that ſame juriſdiction and authority we totally, and in every manner, transfer to the reſpective Ordinaries, according to the form, caſes and perſons, and under thoſe conditions we ſhall explain below: forbidding, as we by theſe preſent do forbid, any one hereafter being received into the ſaid Society, and admitted to the habit and Noviceſhip; and that thoſe who have heretofore been received, neither may, nor can be admitted to the profeſſion of the ſimple or ſolemn vows, under pain of nullity of the admiſſion and profeſſion, and other penalties at our pleaſure. We moreover will, order, and command, that thoſe who are now actually in their Noviceſhip, be directly, on the ſpot, immediately and effectually diſmiſſed; and we in like manner expreſsly forbid any, who have made their ſimple vows, and have not as yet taken any of the Holy Orders, to be admitted to the higher Orders under the title or pretence of a profeſſion already made in the Society, or of the privileges granted to the ſaid Society, contrary to the Decrees of the Council of *Trent*.

And whereas our aim is, that while we conſult the advantage of the church, and the quiet of nations, we ſhould alſo endeavour to afford comfort and aid to each individual or member of that ſaid Order (every one of whom, in their individual capacity, we love with a paternal affection in the Lord) that being freed from all the contentions, diſagreements and afflictions, with which they have hitherto been troubled, they may, with more fruit, cultivate the vineyard of the Lord, and contribute more abundantly to the ſalvation of ſouls; we therefore decree and ordain, that ſuch of the companions, who have only made their ſimple vows, and have not as yet taken holy orders, being now freed from every bond of their ſimple vows, do, without fail, quit the Houſes and Colleges of the ſaid Society, in order to embrace that way of life, which each of them ſhall

rum ſimplicium vinculo ſoluti egredi omnino debeant, eam vivendi rationem ſuſcepturi, quam ſingulorum vocationi, viribus, & conſcientiæ magis aptam in Domino judicaverint; cum & juxtà ſocietatis privilegia, dimitti ab eâ ii poterant non aliâ de cauſâ, præter eam, quam ſuperiores prudentiæ, & circumſtantiis magis conformem putarent, nullâ præmiſſâ citatione, nullis confectis actis, nulloque judiciario ordine ſervato.

Omnibus autem ſociis ad ſacros ordines promotis veniam facimus, ac poteſtatem, eaſdem domos, aut collegia ſocietatis deſerendi, vel ut ad aliquem ex Regularibus Ordinibus à ſede Apoſtolicâ approbatis ſe conferant, ubi probationis tempus à Conc. Trid. præſcriptum debebunt explere, ſi votorum ſimplicium profeſſionem in ſocietate emiſerint; ſi vero ſolemnium etiam votorum, per ſex tantum integros menſes in probatione ſtabunt, ſuper quo benigné cum eis diſpenſamus: vel ut in ſæculo maneant tanquam Preſbyteri, & Clerici ſæculares, ſub omnimodâ, ac totali obedientiâ, & ſubjectione Ordinariorum, in quorum Diœceſi domicilium figant; decernentes inſuper, ut his, qui hâc ratione in ſæculo manebunt, congruum aliquod, donec proviſi aliunde non fuerint, aſſignetur ſtipendium ex reditibus domûs, ſeu Collegii, ubi morabantur, habito tamen reſpectu tum redituum, tum onerum eidem annexorum.

Profeſſi vero in ſacris ordinibus conſtituti, qui vel timore ducti non ſatis honeſtæ ſuſtentationis ex defectu vel inopiâ congruæ, vel quia loco carent ubi domicilium ſibi comparent, vel ob provectam ætatem, infirmam valetudinem, aliamque juſtam, gravemque cauſam, domus ſocietatis, ſeu collegia derelinquere opportunum minime exiſtimaverint, ibidem manere poterunt; eâ tamen lege, ut nullam prædictæ domûs, ſeu collegii adminiſtra-

judge in the Lord moſt agreeable to his calling, ſtrength and conſcience, and that within a ſpace of time to be preſcribed by the Ordinaries, ſufficient to find out ſome employment or office, or ſome kind friend to take him into his houſe, provided this ſpace of time be not longer than a year to be reckoned from the date hereof: ſince, according to the privileges of the Society, theſe might formerly have been diſmiſſed, without any other cauſe, than what the Superiors thought agreeable to prudence and circumſtances, without any previous citation, without any writings drawn up, or any form of law obſerved.

We allow all the Companions, who have been promoted to holy orders, and we empower them, to quit the ſame Houſes or Colleges of the Society, either in order to enter ſome one of the Regular Orders approved of by the Apoſtolic See, (wherein they muſt fulfil the time of Noviceſhip preſcribed by the Council of *Trent*, if they have made only their ſimple vows in the Society) but if they have made their ſolemn vows, they ſhall ſtay only ſix complete months in the Noviciate, in which point we kindly diſpenſe with them; or they may remain in the world like Prieſts, or Secular Clerks, under an entire obedience, in every reſpect, to the Ordinaries of the Dioceſſes where they ſhall ſettle; decreeing moreover that ſome competent ſtipend be allowed thoſe, who thus ſtay in the world, till they are otherwiſe provided for, out of the revenues of the Houſe or College where they ſtayed, regard being had both to the revenues of the Houſe, and the expences annexed to the ſame.

As to thoſe of the profeſſed, now in holy orders, who either through fear of not being able to ſubſiſt decently for want of, or through the ſhortneſs of their allowance, or becauſe they have not a place to ſettle in, or by reaſon of old age, want of health, or any other juſt and weighty cauſe, do not think it convenient to quit the Houſes or Colleges of the Society, they may remain therein; but on this condition, that they have nothing

miniſtrationem habeant, Clericorum Sæcularium veſte tantummodo utantur, vivantque Ordinario ejuſdem loci pleniſſimè ſubjecti. Prohibemus autem omnino quominus in eorum, qui deficient, locum alios ſufficiant; domum de novo juxta Conc. Lugdun. decreta, ſeu aliquem locum acquirant; domos inſuper, res, & loca quæ nunc habent, alienare valeant; quin imo in unam tantum domum, ſeu plures, habitâ ratione ſociorum, qui remanebunt, poterunt congregari, ita, ut domus, quæ vacuæ relinquentur, poſſint in pios uſus converti, juxta id quod ſacris canonibus, voluntati fundatorum, divini cultûs incremento, animarum ſaluti, ac publicæ utilitati videbitur ſuis loco, & tempore rectè, ritèque accomodatum. Interim verò vir aliquis ex Clero Sæculari prudentiâ, probiſque moribus præditus deſignabitur, qui dictarum domorum præſit regimini, deleto penitus, & ſuppreſſo nomine ſocietatis.

Declaramus, individuos etiam prædictæ ſocietatis ex omnibus provinciis, à quibus jam reperiuntur expulſi, comprehenſos eſſe in hâc generali ſocietatis ſuppreſſione; etiamſi ad majores ordines ſint, & exiſtant promoti; ac proinde volumus quod ſupra dicti expulſi, niſi ad alium Regularem Ordinem tranſierint, ad ſtatum Clericorum, & Preſbyterorum ſæcularium ipſo facto redigantur, & locorum Ordinariis totaliter ſubjiciantur.

Locorum Ordinarii, ſi eam quâ opus eſt, deprehenderint virtutem, doctrinam, morumque integritatem in iis, qui è Regularis ſocietatis Inſtituto ad Preſbyterorum ſæcularium ſtatum in vim præſentium noſtrarum litterarum tranſierint, poterunt eis, pro ſuo arbitrio, facultatem largiri, aut denegare, excipiendi ſacramentales Confeſſiones Chriſti fidelium, aut publicas ad populum habendi ſacras conciones, ſine quâ licenciâ in ſcriptis nemo illorum iis fungi muneribus audebit. Hanc tamen facultatem iidem Epiſcopi, vel locorum Ordinarii nunquam

thing to do with the management of the aforeſaid Houſe or College, wear no other dreſs but that of the Secular Clergy, and that they live entirely ſubject to the Ordinary of the place: but we ſtrictly forbid the ſubſtituting of others in the place of thoſe who die; the acquiring anew any houſe or place, agreeably to the decrees of the Council of Lyons; the alienating moreover of the houſes, effects or funds which they actually poſſeſs. They may moreover be gathered together in one or more houſes, according to the number of the Companions that ſhall remain, ſo that the houſes that become vacant, may be converted to ſuch pious uſes, as, according to circumſtances of time and place, ſhall appear moſt agreeable to the ſacred canons, the will of the founders, the promotion of the divine worſhip, the ſalvation of ſouls, and the public good. In the mean time a perſon of the Secular Clergy, a man of prudence and a good life, ſhall preſide over the government of the ſaid houſes, the very name of the Society being entirely aboliſhed and ſuppreſſed.

We declare moreover the individuals of the aforeſaid Society, in all thoſe provinces from whence they are found to be already expelled, included in this general ſuppreſſion of the Society; and therefore our will is, that the aforeſaid expelled Members, although they are and be promoted to the higher Orders (unleſs they enter ſome other Religious Order) be *ipſo facto* reduced to the ſtate of Secular Prieſts and Clerks, under a total ſubjection to their reſpective Ordinaries.

If the Ordinaries ſhall find the neceſſary virtue, learning and purity of morals, in thoſe that ſhall, by virtue of theſe our preſent letters, paſs over from the regular inſtitute of the Society of *Jeſus* to the ſtate of Secular Prieſts, they may either grant or refuſe them, according to their own judgment, faculty to hear the confeſſions of the faithful in the Sacrament of Pennance, or preach in public to the people, without which leave, in writing, none of them ſhall preſume to perform the ſaid functions. But the Biſhops or Ordinaries ſhall at no time

quam quoad extraneos iis concedent, qui in Collegiis, aut domibus antèà ad ſocietatem pertinentibus vitam ducent, quibus perinde perpetuo interdicimus ſacramentum pœnitentiæ extraneis adminiſtrare, vel prædicare, quemadmodum ipſe etiam Greg. X, prædeceſſor in citato Generali Concilio ſimili modo prohibuit. Quâ de re ipſorum Epiſcoporum oneramus conſcientiam, quos memores cupimus ſeveriſſimæ illius rationis, quam de ovibus eorum curæ commiſſis Deo ſunt reddituri, & duriſſimi etiam illius judicii, quod iis, qui præſunt, ſupremus vivorum & mortuorum judex minatur.

Volumus præterea, quod ſi quis eorum, qui ſocietatis Inſtitutum profitebantur, munus exerceat erudiendi in litteris juventutem, aut magiſtrum agat in aliquo Collegio aut ſcholâ (remotis penitus omnibus à regimine, adminiſtratione, & gubernio) iis tantum in docendi munere locus fiat perſeverandi, & poteſtas, qui ad benè de ſuis laboribus ſperandum ſignum aliquod præ ſe ferant, & dummodo ab illis alienos ſe præbeant diſputationibus, & doctrinæ capitibus, quæ ſuâ vel laxitate, vel inanitate graviſſimas contentiones, & incommoda parere ſolent, & procreare; nec ullo unquam tempore ad hujuſmodi docendi munus ii admittantur, vel in eo, ſi nunc actu verſantur, ſuam ſinantur præſtare operam, qui ſcholarum quietem, ac publicam tranquillitatem non ſunt pro viribus conſervaturi.

Quod vero ad ſacras attinet Miſſiones, quarum etiam ratione intelligenda volumus quæcunque de Societatis ſuppreſſione diſpoſuimus, nobis reſervamus ea media conſtituere, quibus & infidelium converſio, & diſſidiorum ſedatio facilius, & firmius obtineri poſſit, & comparari.

Caſſatis

time grant this faculty, with regard to Externs, to thoſe who ſhall live in the Colleges and Houſes formerly belonging to the Society, whom we therefore lay under a perpetual Interdict of adminiſtring the Sacrament of Pennance, or preaching to Externs, as our predeceſſor Gregory X. alſo forbad it in like manner in the forecited Council of Lyons. And with regard to this point, we charge the conſciences of the Biſhops themſelves, whom we deſire to remember the exact account, which they are to give to God of the ſheep committed to their care; and that moſt tremendous judgment, with which the ſupreme judge of the living and the dead threatens thoſe in authority.

Our will is moreover, that if any of thoſe, who heretofore profeſſed the Inſtitute of the Society, ſhould follow the employment of teaching youth, or be a Maſter in any College or School (all of them being excluded from any ſhare in the direction, adminiſtration or government thereof) thoſe only be allowed and permitted to continue in the employment of teaching, who ſhew ſome ſigns of good to be hoped from their labours, and provided they manifeſt an averſion to thoſe diſputes and points of doctrine, which are apt to breed and cauſe very great diſturbances and inconveniences, either on account of their looſeneſs in morals, or their being frivolous and to no purpoſe. Nor ſhall any, at any time, be admitted to the employment of teaching, or permitted to continue their labour therein, if they be actually engaged in it, who ſhall not uſe all their endeavours to preſerve the peace of the ſchools, and the public tranquillity.

As to what regards the ſacred Miſſions, (with reſpect to which our will is, that whatever we have ordered concerning the Suppreſſion of the Society, ſhould be underſtood alſo of them) we reſerve to ourſelves the appointing ſuch means, as may, with more eaſe and ſtrength, advance and procure the converſion of Infidels, and the allaying of diſſentions.

All

Caſſatis autem, & penitus abrogatis, ut ſupra, privilegiis quibuſcunque, & ſtatutis ſæpe dictæ ſocietatis, declaramus ejus ſocios, ubi è domibus, & collegiis ſocietatis egreſſi, & ad ſtatum Clericorum ſæcularium redacti fuerint, habiles eſſe, & idoneos ad obtinenda, juxta SS. Canonum, & Conſtitutionum Apoſtolicarum decreta, beneficia quæcunque, tam ſine curâ, quam cum curâ, officia, dignitates, perſonatus, & id genus alia, ad quæ omnis eis in ſocietate manentibus aditus fuerat penitus intercluſus à fel. Record. Gregorio Papa XIII. per ſuas in ſimili formâ Brevis die 10 Sept. 1584 expeditas litteras, quarum Initium eſt: *Satis ſuperque.* Item iiſdem permittimus, quod pariter vetitum eis erat, ut eleemoſynam pro Miſſæ celebratione valeant percipere; poſſintque iis omnibus frui gratiis, & favoribus, quibus tanquam Clerici Regularis Societatis Jeſu perpetuo caruiſſent. Derogamus pariter omnibus, & ſingulis facultatibus, quibus à Præpoſito Generali, aliiſque ſuperioribus, vi privilegiorum à ſummis Pontificibus obtentorum, donati fuerint, legendi videlicet hæreticorum libros, & alios ab Apoſtolicâ ſede proſcriptos, & damnatos; non ſervandi jejuniorum dies, aut eſurialibus cibis in iis non utendi; anteponendi, poſtponendique horarum canonicarum recitationem, aliiſque id genus, quibus in poſterum eos uti poſſe ſeveriſſimè prohibemus; cum mens nobis animuſque ſit, ut iidem tanquam ſæculares Preſbyteri, ad juris communis tramites, ſuam accommodent vivendi rationem.

Vetamus, ne poſtquam præſentes noſtræ litteræ promulgatæ fuerint, ac notæ redditæ, ullus audeat earum executionem ſuſpendere, etiam colore, titulo, prætextu cujuſvis petitionis, appellationis, recurſûs, declarationis, aut conſultationis dubiorum, quæ forte oriri poſſent, alioque quovis prætextu præviſo, vel non præviſo. Volumus etiam ex nunc & immediatè ſuppreſſionem, & caſſationem univerſæ prædictæ ſocietatis & omnium ejus officiorum ſuum effectum ſortiri, formâ, & modo à nobis ſupra expreſſis, ſub pœnâ majoris excommu-

All privileges whatever, and ſtatutes of the oftenmentioned Society, being now annulled and totally aboliſhed, as above, we declare the Members thereof, as ſoon as they ſhall have left the Houſes and Colleges of the Society, and ſhall be reduced to the ſtate of ſecular Clerks, to be capable and qualified for obtaining, according to the decrees of the ſacred Canons, and the Apoſtolic Conſtitutions, any benefices whatever, whether ſine cures, or cures, offices, dignities, parſonages, and the like, all which they were abſolutely excluded from, while they remained in the Society, by Pope Gregory XIII. of happy memory, in his letters in the like form of a Brief of the 10th of September 1584, which begin with theſe words: *Satis ſuperque.* We likewiſe allow them to receive alms for ſaying maſs, which was alſo forbidden them before; and to enjoy all thoſe graces and favours, which they never could have enjoyed as Regular Clerks of the Society of *Jeſus.* At the ſame time we derogate from all and ſingular the faculties granted to them, either by their General or other ſuperiors, in virtue of the privileges obtained from the Sovereign Pontiffs, ſuch as reading heretical books, or others proſcribed and condemned by the Apoſtolic See; or not obſerving the ſtated faſt-days, or uſing ſuch as are not faſting-day meats on thoſe days; or anticipating or poſtponing the recital of the canonical hours, and the like, which we ſtrictly forbid them ever to make uſe of again; as our intention and will is that, like ſecular Prieſts, they regulate their method of life by the common law.

After theſe our preſent letters ſhall be promulgated and made known, we forbid any one preſuming to ſuſpend the execution thereof, even under colour, title or pretext of any petition, appeal, recourſe, declaration or conſultation of doubts, which perhaps may ariſe, or on any other pretext foreſeen or unforeſeen. For our will is, that from now, and immediately the ſuppreſſion and abolition of the whole aforeſaid Society, and of all its offices or employments, ſhould take place, under pain of the greater excommunication incurred

ipſo

communicationis ipso facto incurrendæ, nobis nostrisque successoribus Romanis Pontificibus pro tempore reservatæ, adversus quemcunque, qui nostris hisce litteris adimplendis impedimentum, obicem, aut moram apponere præsumpserit.

Mandamus insuper, ac in virtute sanctæ obedientiæ præcipimus omnibus, & singulis personis Ecclesiasticis, Regularibus, Sæcularibus cujuscunque gradûs, dignitatis, qualitatis, & conditionis, & iis signanter, qui usque adhuc societati fuerunt adscripti, & inter socios habiti, ne defendere audeant, impugnare, scribere, vel etiam loqui de hujusmodi suppressione, deque ejus causis, & motivis, quemadmodum nec de Societatis Instituto, regulis, Constitutionibus, regiminis formâ, aliâve de re, quæ ad hujusmodi pertinet argumentum, absque expressâ Romani Pontificis licentâ; ac simili modo sub pænâ excommunicationis nobis, ac nostris pro tempore successoribus reservatæ, prohibemus omnibus, & singulis, ne hujus suppressionis occasione ullum audeant, multoque minus eos, qui socii fuerunt, injuriis, jurgiis, contumeliis, aliove contemptûs genere, voce, aut scripto, clam aut palam, afficere, vel lacessire. Hortamur omnes Christianos Principes, ut eâ, quâ pollent, vi, auctoritate, & potentiâ, quam pro S. Rom. Ecclesiæ defensione, & patrocinio à Deo acceperunt, tum etiam eo, quo in hanc Apostolicam sedem ducuntur obsequio, & cultu, suam præstent operam, ac studia, ut hæ nostræ litteræ suum pleniſſimè consequantur effectum; quinimo singulis in iisdem litteris contentis inhærentes similia constituant, & promulgent decreta, per quæ omnino cavent, ne, dum hæc nostra voluntas executioni tradetur, ulla inter fideles excitentur jurgia, contentiones, & dissidia.

Hortamur denique Christianos omnes, ac per Domini nostri Jesu Christi viscera obsecramus, ut memores sint omnes eundem habere magistrum, qui in cælis est; eundem omnes Reparatorem, à quo empti sumus pretio magno; eodem omnes lavacro aquæ in verbo vitæ regeneratos esse, & filios Dei, cohæredes autem Christi con-

ipſo facto, reſerved to us and our ſucceſſors, Roman Pontiffs for the time being, againſt any one whomſoever, who ſhall preſume to put any let, hindrance or delay to the execution of theſe our letters.

We order moreover, and command in virtue of holy obedience, all and ſingular Eccleſiaſtical perſons, Regular or Secular, of whatever degree, dignity, quality or condition, and thoſe in particular, who have heretofore belonged to the Society, or been reputed members thereof, not to preſume to defend, impugn, write or even ſpeak of this ſuppreſſion, its cauſes and motives, or any thing concerning the Inſtitute, Rules, Conſtitutions, or form of government of the Society, or of any thing relating to this ſubject, without the expreſs leave of the Roman Pontiff. And in like manner we forbid, under pain of excommunication reſerved to ourſelves, and the Roman Pontiffs our ſucceſſors, for the time being, all and each one, on occaſion of this ſuppreſſion to affront or inſult any perſon, much leſs thoſe, who have been members of this Society, by any ill uſage, abuſe, reproaches, or any other kind of contempt, by word of mouth, or in writing, in private, or in public.

We exhort all Chriſtian Princes to uſe their earneſt endeavours for the full and effectual execution of theſe our preſent letters, with all that might, power, and authority, which they have received from God for the defence and protection of the holy Roman Church, and for the reſpect they bear to the Apoſtolic See; as

conſtitutos; eodem Catholicæ doctrinæ, verbique divini pabulo nutritos; omnes demum unum corpus eſſe in Chriſto, ſingulos autem alterum alterius membra; atque idcirco neceſſe omnino eſſe, ut omnes communi charitatis vinculo ſimul colligati, cum omnibus hominibus pacem habeant, ac nemini debeant quicquam, niſi ut invicem diligant; nam qui diligit proximum, legem implevit; ſummo proſequentes odio offenſiones, ſimultates, jurgia, inſidias, aliaque hujuſmodi ab antiquo humani generis hoſte excogitata, inventa & excitata ad Eccleſiam Dei perturbandam, impediendamque æternam fidelium felicitatem ſub fallaciſſimo ſcholarum, opinionum, vel etiam Chriſtianæ perfectionis titulo, ac prætextu. Omnes tandem totis viribus contendant veram, germanamque ſibi ſapientiam comparare, de quâ ſcriptum eſt per S. Jacobum (cap. 3. Ep. Canon. verſ. 13. "Quis ſapiens & diſciplinatus inter vos? Oſtendat ex "bonâ converſatione operationem ſuam in manſuetu- "dine ſapientiæ. Quod ſi zelum amarum habetis, & "contentiones ſint in cordibus veſtris, nolite gloriari, "& mendaces eſſe adverſus veritatem. Non eſt enim "iſta ſapientia deſurſum deſcendens; ſed terrena, ani- "malis, diabolica. Ubi enim zelus, & contentio, ibi "inconſtantia, & omne opus pravum. Quæ autem de "ſurſum eſt ſapientia, primum quidem pudica eſt, de- "inde pacifica, modeſta, ſuadibilis, bonis conſentiens, "plena miſericordiâ, & fructibus bonis, non judicans, "ſine æmulatione. Fructus autem juſtitiæ in pace ſe- "minatur facientibus pacem."

Præ-

alſo to enact and publiſh, in conformity to whatever is contained in theſe letters, ſuch decrees, as may entirely prevent any quarrels, contentions and diſputes among the faithful, while this our will is put in execution. Laſtly, we exhort all Chriſtians, and beſeech them by the bowels of our Lord *Jeſus Chriſt*, to remember, that all have the ſame Maſter, who is in Heaven; all the ſame Redeemer, who has paid a great price for us; that all have been born again by the laver of water in the word of life, and appointed ſons of God, and coheirs with Chriſt; all fed with the ſame food of the Catholic doctrine and the divine word; laſtly, that all are one body in Chriſt, and each members one of another; and that hence it neceſſarily follows, that all, being united by the common band of charity, ſhould be at peace with all men, and to owe no one any thing, but to love one another: for he that loveth his neighbour, hath fulfilled the law; purſuing with the greateſt hatred whatever gives offence, all diſagreements, quarrels, treachery, and other things of the like nature, contrived and invented by the old enemy of mankind, and raiſed up by him to diſturb the Catholic Church, and hinder the eternal ſalvation of the faithful, under that moſt fallacious title and pretence of ſchools and opinions, or even Chriſtian perfection. Let all then ſtrive, with their whole might, to acquire that true and ſincere wiſdom, of which St. *James* writes thus in his Canonical Epiſtle, ch. iii. 13. "Who is a "wiſe man and endued with knowledge among you? "Let him ſhew by his good converſation his work in "the meekneſs of wiſdom. But if you have bitter zeal, "and there be contentions in your hearts, glory not "and be not liars againſt the truth. For this is not "wiſdom deſcending from above: but earthly, ſenſual, "deviliſh. For where envying and contention are, there "is inconſtancy and every evil work. But the wiſdom "that is from above, firſt indeed is chaſte, then peaceable, modeſt, eaſy to be perſuaded, conſenting to "good, full of mercy and good fruits, without judg-

Præſentes quoque litteras etiam ex eo quod ſuperiores, & alii religioſi prædictæ ſocietatis, & cæteri quicunque in præmiſſis intereſſe habentes, ſeu habere quomodolibet prætendentes, illis non conſenſerint, nec ad ea vocati, & auditi fuerint, nullo unquam tempore de ſubreptionis, obreptionis, nullitatis aut invaliditatis vitio, ſeu intentionis noſtræ, aut alio quovis defectu, etiam quantumvis magno, inexcogitato, & ſubſtantiali, ſive etiam ex eo quod in præmiſſis, ſeu eorum aliquo ſolemnitates, & quævis alia ſervanda, & adimplenda ſervata non fuerint; aut ex quocunque alio capite à jure, vel conſuetudine aliquâ reſultante, etiam in corpore juris clauſo, ſeu etiam enormis, enormiſſimæ, & totalis læſionis, & quovis alio prætextu, occaſione, vel cauſâ, etiam quamtumvis juſtâ rationabili, & privilegiatâ, etiam tali, quâ ad effectum validitatis præmiſſorum neceſſario exprimenda foret, notari, impugnari, invalidari, retractari, in jus, vel controverſiam, revocari, aut ad terminos juris reduci, vel adverſus illas reſtitutionis in integrum, aperitionis oris, reductionis ad viam, & terminos juris, aut aliud quodcunque juris, facti, gratiæ, vel juſtitiæ remendium impetrari, ſeu quomodolibet conceſſo, aut impetrato quempiam uti, ſeu ſe juvari in judicio, vel extra illud poſſe; ſed eaſdem præſentes ſemper, perpetuoque validas, firmas, & efficaces exiſtere, & fore, ſuoſque plenarios, & integros effectus ſortiri, & obtinere, ac per omnes, & ſingulos, ad quos ſpectat, & quomodolibet ſpectabit in futurum, inviolabiliter obſervari.

Sicque, & non aliter in præmiſſis omnibus, & ſingulis per quoſcunque judices Ordinarios, & delegatos, etiam cauſarum Palatii Apoſtolici Auditores, ac S. R. E. Cardinales, etiam de latere legatos, & ſedis Apoſtolicæ nuncios, & alios quâvis auctoritate, & poteſtate fungentes, & functuros, in quâvis cauſâ & inſtantiâ, ſub-

" ing, without envy. And the fruit of peace is ſown " in peace to them that make peace."

We moreover decree, that theſe our preſent letters ſhall at no time ever be found fault with, impugned, invalidated, examined over again, called in queſtion or in doubt, or reduced to the terms of law; by reaſon that the Superiors and other Religious of the oftenmentioned Society, or others whoſoever having, or pretending to have any intereſt in the premiſſes, did not conſent thereto, nor were called thereunto or heard; nor for any vice of ſubreption, obreption, nullity, or for defect of our intention, or any other defect, however great, unthought of, and ſubſtantial; or becauſe that in the premiſſes, or any of them, the ſolemnities or whatever other things to be obſerved and done, were not obſerved; or on any other head reſulting from law, or any cuſtom, although included in the body of the law, or even of enormous, moſt enormous or total leſion, or any other pretext, occaſion or cauſe, however juſt, reaſonable, and privileged, even ſuch as ſhould be neceſſarily expreſſed for the validity of the effect of the premiſſes; nor ſhall ever any remedy of reſtitution in full, opening the mouth, bringing back to the method or terms of law, or any other remedy of right, fact, grace or juſtice be obtained againſt theſe; or however granted, no one ſhall make uſe or avail himſelf thereof in judgment or out of jndgment; but that theſe preſents are and ever ſhall be valid, firm and effectual, and have and obtain their full and entire effect, and be inviolably obſerved by all and each whom they regard now, or any way ſhall regard hereafter.

And thus and not otherwiſe, in all and each of the premiſſes, do we appoint judgment and ſentence to be given by whatever Judges, Ordinaries or Delegates, even the Auditors of the Cauſes of the Apoſtolic Palace, and the Cardinals of the holy Roman Church, even Legates à *Latere*, and Nuncioes of the Apoſtolic See, and others with whatever authority now inveſted, or to be inveſted with hereafter, in whatever cauſe or

latâ eis, & eorum cuilibet, quâvis aliter judicandi, ſeu interpretandi facultate, & auctoritate, judicari, ac definiri debere, ac irritum, & inane, ſi ſecus ſuper his à quoquam quâvis auctoritate, ſcienter, vel ignoranter, contigereit attentari, decernimus.

Non obſtantibus conſtitutionibus, & ordinationibus Apoſtolicis, etiam in Conciliis Generalibus editis, & quatenus opus ſit, regulâ noſtrâ de non tollendo jure quæſito, nec non ſæpe dictæ ſocietatis, illiuſque domorum, Collegiorum ac Eccleſiarum, etiam juramento, confirmatione Apoſtolicâ, vel quâvis firmitate aliâ roberatis, ſtatutis, & conſuetudinibus, privilegiis quoque, indultis, & litteris Apoſtolicis eidem ſocietati, illiuſque ſuperioribus, religioſis, & perſonis quibuſlibet, ſub quibuſvis tenoribus, & formis, ac cum quibuſvis etiam derogatoriarum derogatoriis, aliiſque decretis, etiam irritantibus, etiam motu ſimili, etiam conſiſtorialiter, ac alias quomodolibet conceſſis, confirmatis, & innovatis. Quibus omnibus, & ſingulis, etiamſi pro illorum ſufficienti derogatione de illis, eorumque totis tenoribus ſpecialis, expreſſa, & individua, ac de verbo ad verbum, non autem per clauſulas generales idem importantes, mentio, ſeu quævis alia expreſſio habenda, aut aliqua alia exquiſita forma ad hoc ſervanda foret, illorum omnium, & ſingulorum tenores, ac ſi de verbo ad verbum, nihil penitus omiſſo, & formâ in illis traditâ obſervatâ exprimerentur, & inſererentur, præſentibus pro plene, & ſufficienter expreſſis, & inſertis habentes, illis aliàs in ſuo robore permanſuris, ad præmiſſorum effectum ſpecialiter, & expreſſè derogamus, cæteriſque contrariis quibuſcunque. Volumus autem, ut præſentium litterarum tranſumptis, etiam impreſſis, manu alicujus Notarii publici ſubſcriptis, & ſigillo alicujus perſonæ in dignitate Eccleſiaſticâ conſtitutæ munitis, eadem prorſus fides in judicio, & extra adhibeatur, quæ præſentibus ipſis adhiberetur, ſi forent exhibitæ vel oſtenſæ.

Datum

inſtance, taking from them and every of them whatever power and authority of judging or interpreting otherwiſe; and if any thing is otherwiſe attempted by any one, by whatever authority, wittingly or through ignorance, ſhall be null and void.

And this notwithſtanding any Apoſtolical Conſtitutions and Ordinances, publiſhed even in General Councils, and as far as need be, our own rule *de non tollendo jure quæſito*; as alſo the ſtatutes and cuſtoms of the often-mentioned Society, its houſes, colleges, and churches, even ſtrengthened by Oath, Apoſtolical Confirmation, or any other means of permanency, as alſo privileges, indults and apoſtolic letters, granted, confirmed, and renewed to the ſaid Society, and its Superiors, Religious and Individuals, under whatever tenor and form, and with whatever derogatories of derogatories, and even annulling decrees, even out of like motive, even in a Conſiſtory or any other manner. From all and each of which, and whatever is contrary hereto, we ſpecially and expreſſly derogate to the effect of theſe premiſſes, they, in other effects, being to remain in force, although for their ſufficient derogation, ſpecial, expreſs and particular mention thereof, and of their tenor ought to have been made word for word, and not by general clauſes importing the ſame, whatever other manner of expreſſing them, or peculiar form ought to have been obſerved, looking on the tenor of all and each thereof as fully and ſufficiently expreſſed, as if they had been inſerted word for word, without any omiſſion, or expreſſed in the form uſually obſerved therein. Our will alſo is, that the ſame credit in judgment and out of judgment, be given to the copies of theſe preſents, even printed, ſigned by any public Notary, and ratified by the ſeal of any perſon in Eccleſiaſtical Dignity, which would be given to theſe preſents, if they were preſented or ſhewn.

Given

Datum Romæ apud S. Mariam Majorem ſub annulo Piſcatoris die 21 Julii 1773, Pontificatûs noſtri anno quinto.

A. Card. Nigronus.

Romæ MDCCLXXIII.

Ex Typographiâ Rev. Cameræ Apoſtolicæ.

Given at Rome, at S. Mary Major, under the Fiſherman's Ring, the 21ſt day of July, 1773, the 5th year of our Pontificate.

A. Card. Nigroni.

Rome, 1773.

From the printing-office of the Rev. Apoſtolic Chamber.

LOUIS,

LOUIS, &c. Par notre Edit du mois de Mai dernier, nous aurions jugé à propos de pourvoir au ſort des Eccleſiaſtiques, qui ont été ci-devant de la Societé & Compagnie des *Jeſuites* : Nous aurions, en ce point, ſuivi l'eſprit de juſtice qui nous animera toujours, & ſatisfait l'affection tendre que nous avons pour tous nos Sujets, & qui nous engâge à donner en toute circonſtance une attention particulière à ce qui intereſſe leur bonheur, ainſi que le bon ordre & la tranquillité dans nos Etats. L'extinction de la dite Societe & Compagnie aiant été ordonnée par le Roi, notre très-honoré Seigneur & Aieul, dans tous ſes Etats, Pays, Terre & Seigneuries de ſon obeiſſance, par ſon Edit du mois de Novembre 1764 ; le Regime de la dite Société & Compagnie aiant été aneanti dans tous les Etats *Catholiques* de l'*Europe*, par un concert unanime de toutes les Puiſſances, il n'eſt plus poſſible qu'elle ſoit jamais rétablie. Les circonſtances, qui avoient pu engager le feu Roi à differer de ſtatuër d'une maniere plus preciſe ſur le ſort des dits, ci-devant *Jeſuites* n'exiſtant plus, nous avons cru devoir ſuivre la route que ſa ſageſſe nous avoit tracée. Ces Eccleſiaſtiques étant rentrés dans l'ordre des autres

THE LAST EDICT OF THE FRENCH KING RELATIVE

To the late Members of the extinct Society of *Jeſuits*.

LEWIS, &c. By our Edict of the month of May laſt paſt we judged proper to provide for what concerns the Eccleſiaſtics, who heretofore belonged to the ſociety and company of *Jeſuits*; We, in that point followed the ſpirit of juſtice, which ſhall ever animate us, and ſatisfy that tender affection which we have for all our ſubjects, and which engages us, on every occaſion, to pay a particular attention to whatever concerns their happineſs, as alſo the good order and tranquillity of our dominions. The extinction of the ſaid ſociety and company having been ordered by the King, our moſt honoured Lord and Grand-father in all the ſtates, countries, territories and Lordſhips of his obedience, by his Edict of the month of November 1764; the government of the ſaid ſociety and company being extinguiſhed in all *Catholic* ſtates of *Europe*, with the unanimous concurrence of all the Potentates, it is not any longer poſſible that it ſhould be ever eſtabliſhed again. The circumſtances, which might induce the late King to delay ſettling, in a more preciſe manner, what concerned the heretofore *Jeſuits*, no longer exiſting, we thought ourſelves obliged to follow the path his wiſdom traced out to us.

Theſe

autres Eccleſiaſtiques Seculiers de notre Royaume, nous avons jugé qu'ils devoient jouir des mèmes avantages, & participer aux effets civils, ainſi que tous nos autres Sujets. Nous avons cependant eſtime néceſſaire de prendre encore de juſtes précautions, afin de conſerver le repos des Familles & d'eviter tout ce qui pourroit troubler l'ordre & la paix, que nous voulons maintenir dans notre Royaume. Notre Edit du mois de Mai dernier aiant été adreſſé à notre Parlement, il auroit, le 13. du dit mois, en procédant à ſon enrégitrement, appoſe, *ſous notre bon plaiſir*, différentes modifications, que ſon zéle pour le bien de notre ſervice lui a inſpirées, mais que nous ne pouvons néanmoins laiſſer ſubſiſter en entier, attendu que quelques-unes ſont directement oppoſées à nos volontés, exprimées par notre dit Edit, & qu'elles priveroient les dits Eccléſiaſtiques d'une partie des avantages, que nous avons reconnu qu'ils pouvoient, ſans inconvenient, partager avec nos autres Sujets. Notre dite Cour les auroit obliges de *ſe retirer & de reſider dans les Diocèſes de leur naiſſance, ſi ce n'eſt dans le cas où ils pourroient poſſeder ailleurs des Benefices;* elle les auroit *exclus des Canonicats & des Dignités dans les Egliſes Cathedrales & Collègiales des villes*, & leur auroit *interdit d'exercer aucunes fonctions publiques du Miniſtére dans les dites Villes*; elle auroit en outre ordonné, que *la ſoumiſſion, exigée par l'Art.* VIII. *de notre dit Edit, contiendroit celle de maintenir & profeſſer les Libertés de l'Egliſe* Gallicane, *& notamment les* 4. *Articles de la Declaration du Clergé de* 1682. & qu'il ſeroit *envoye à notre Procureur-Genéral les Expéditions des dites ſoumiſſions, pour étre icelles depoſées au Greffe de notre dite Cour.* Nous ne pourrions, ſans bleſſer notre juſtice, permettre que des Eccleſiaſtiques fuſſent privés de la liberté de reſider, du conſentement de leur Evêque, dans tels des autres Diocèſes, où il jugeroit à propos de leur permettre de reſider, ni qu'il fut porté atteinte au droit des Ordinairies de donner ces permiſſions aux Eccléſiaſtiques de leurs Diocèſes, en mettant ceux-ci-dans l'impoſſibilité d'en profiter, Si, par les motifs de ſageſſe,

nous

Theſe Eccleſiaſtics being now in the ſame rank with the other ſecular Eccleſiaſtics of our Kingdom, we have judged proper that they ſhould enjoy the ſame advantages, and participate of the civil effects in common with the reſt of our ſubjects. We eſteemed it however neceſſary to take moreover juſt precautions for the preſervation of quiet in families, and the prevention of whatever might diſturb the good order and peace, which we are reſolved to maintain in our Kingdom. Our Edict of the month of May laſt paſt being addreſſed to our Parliament, that Parliament, in proceeding to the enregiſtring thereof, on the 13th of the ſaid month, did appoſe, *with our good pleaſure*, different modifications, inſpired indeed by a zeal for our ſervice, but which we could not ſuffer wholly to ſubſiſt, ſeeing ſome of them are directly contrary to our will and pleaſure, expreſſed in our ſaid Edict, and that they would deprive the ſaid Eccleſiaſtics of a part of the advantages, which we were ſenſible they might and ought to enjoy, without any inconvenience, in common with the reſt of our ſubjects. Our ſaid Court was for obliging them *to retire to, and reſide in the Dioceſſes where they were born, except in caſe they might have benefices any where elſe*: It was for *excluding them from all prebends and dignities in the Cathedral and Collegiate Churches in towns*, and was for *interdicting them the exerciſe of any public functions if the Miniſtry in the ſaid towns*; it would moreover have ordered, that *the ſubmiſſion required by the* viiith *Article of our ſaid Edict, ſhould contain that of the profeſſing and maintaining the liberties of the* Gallican *Church, and eſpecially the* 4 *Articles of the declaration of the Clergy in* 1682. And that *copies of the ſaid ſubmiſſions ſhould be ſent to our Solliciter-General to be depoſited among the Regiſters of our ſaid Court.* We could not, without hurt to our own juſtice, allow that Eccleſiaſtics ſhould be deprived of the privilege of reſiding, with the conſent of their Biſhop, in ſuch other Dioceſſes, as he ſhould think proper to allow them to reſide in, or that any infringement ſhould be offered to the rights of the Ordinaries, by which they can give

ſuch

autres Eccleſiaſtiques Seculiers de notre Royaume, nous avons jugé qu'ils devoient jouir des mèmes avantages, & participer aux effets civils, ainſi que tous nos autres Sujets. Nous avons cependant eſtime néceſſaire de prendre encore de juſtes précautions, afin de conſerver le repos des Familles & d'eviter tout ce qui pourroit troubler l'ordre & la paix, que nous voulons maintenir dans notre Royaume. Notre Edit du mois de Mai dernier aiant été adreſſé à notre Parlement, il auroit, le 13. du dit mois, en procédant à ſon enrégitrement, appoſe, *ſous notre bon plaiſir*, différentes modifications, que ſon zéle pour le bien de notre ſervice lui a inſpirées, mais que nous ne pouvons néanmoins laiſſer ſubſiſter en entier, attendu que quelques-unes ſont directement oppoſées à nos volontés, exprimées par notre dit Edit, & qu'elles priveroient les dits Eccléſiaſtiques d'une partie des avantages, que nous avons reconnu qu'ils pouvoient, ſans inconvenient, partager avec nos autres Sujets. Notre dite Cour les auroit obliges de *ſe retirer & de reſider dans les Diocèſes de leur naiſſance, ſi ce n'eſt dans le cas où ils pourroient poſſeder ailleurs des Benefices*; elle les auroit *exclus des Canonicats & des Dignités dans les Egliſes Cathedrales & Collègiales des villes*, & leur auroit *interdit d'exercer aucunes fonctions publiques du Miniſtére dans les dites Villes*; elle auroit en outre ordonné, que *la ſoumiſſion, exigée par l'Art.* VIII. *de notre dit Edit, contiendroit celle de maintenir & profeſſer les Libertés de l'Egliſe* Gallicane, *& notamment les* 4. *Articles de la Declaration du Clergé de* 1682. & qu'il ſeroit *envoye à notre Procureur-Genéral les Expéditions des dites ſoumiſſions, pour être icelles depoſées au Greffe de notre dite Cour.* Nous ne pourrions, ſans bleſſer notre juſtice, permettre que des Eccleſiaſtiques fuſſent privés de la liberté de reſider, du conſentement de leur Evêque, dans tels des autres Diocèſes, où il jugeroit à propos de leur permettre de reſider, ni qu'il fut porté atteinte au droit des Ordinairies de donner ces permiſſions aux Eccléſiaſtiques de leurs Diocèſes, en mettant ceux-ci-dans l'impoſſibilité d'en profiter, Si, par les motifs de ſageſſe,

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Theſe Eccleſiaſtics being now in the ſame rank with the other ſecular Eccleſiaſtics of our Kingdom, we have judged proper that they ſhould enjoy the ſame advantages, and participate of the civil effects in common with the reſt of our ſubjects. We eſteemed it however neceſſary to take moreover juſt precautions for the preſervation of quiet in families, and the prevention of whatever might diſturb the good order and peace, which we are reſolved to maintain in our Kingdom. Our Edict of the month of May laſt paſt being addreſſed to our Parliament, that Parliament, in proceeding to the enregiſtring thereof, on the 13th of the ſaid month, did appoſe, *with our good pleaſure*, different modifications, inſpired indeed by a zeal for our ſervice, but which we could not ſuffer wholly to ſubſiſt, ſeeing ſome of them are directly contrary to our will and pleaſure, expreſſed in our ſaid Edict, and that they would deprive the ſaid Eccleſiaſtics of a part of the advantages, which we were ſenſible they might and ought to enjoy, without any inconvenience, in common with the reſt of our ſubjects. Our ſaid Court was for obliging them *to retire to, and reſide in the Dioceſſes where they were born, except in caſe they might have benefices any where elſe*: It was for *excluding them from all prebends and dignities in the Cathedral and Collegiate Churches in towns*, and was for *interdicting them the exerciſe of any public functions if the Miniſtry in the ſaid towns*; it would moreover have ordered, that *the ſubmiſſion required by the* viiith *Article of our ſaid Edict, ſhould contain that of the profeſſing and maintaining the liberties of the* Gallican *Church, and eſpecially the* 4 *Articles of the declaration of the Clergy in* 1682. And that *copies of the ſaid ſubmiſſions ſhould be ſent to our Solliciter-General to be depoſited among the Regiſters of our ſaid Court.* We could not, without hurt to our own juſtice, allow that Eccleſiaſtics ſhould be deprived of the privilege of reſiding, with the conſent of their Biſhop, in ſuch other Dioceſſes, as he ſhould think proper to allow them to reſide in, or that any infringement ſhould be offered to the rights of the Ordinaries, by which they can give

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nous avons cru devoir exclure les ci-devant *Jéſuites* des Bénéfices à charge d'ames dans les villes, nous ne pouvons pas ſouffrir qu'ils ſoient exclus dans les dites Villes, au préjudice de notre volonté, des Dignités, Canonicats & Prebendes des Egliſes Cathedrales & Collégiales, qui n'exigent que la réſidence, & qu'ils peuvent poſſéder ſans aucun inconvénient. Nous avons penſé, qu'il étoit de notre ſageſſe de leur interdire toutes fonctions relatives à l'education publique, mais nous ne pouvons permettre, que notre Cour etende cette excluſion au-delà des termes de notre Edit, d'autant que les juges ordinaires ne peuvent être privés du droit de réprimer, ſuivant les Loix & Ordonnances, ceux qui abuſeroient de leurs talens, & qui contreviendroient aux Loix du Royaume. A l'egard de la ſoumiſſion de maintenir & profeſſer les Libertés de l'Egliſe *Gallicane*, & notamment les 4. Articles de la Declaration du Clergé de 1682, nous avons eſtimé convenable de confirmer cette diſpoſition de l'Arret de notre dite Cour, comme conforme aux Ordonnances des Rois, nos Prédéceſſeurs.

A CES CAUSES, *& autres a ce nous mouvant, de l'avis de notre Conſeil, & de notre certaine ſcience, pleine puiſſance et autorité Royale, nous avons par ce Preſentes, ſignées de notre main, dit, déclaré, & ordonné, diſons, déclarons & ordonnons, voulons & nous plaît, que l'Edit du Roi, notre très-honoré Seigneur & Ayeul, du mois de Novembre* 1764, *enſemble notre Edit du mois de Mai dernier, ſeront exécutés ſuivant leur forme & teneur. En conſequence, & conformément à iceux, les Eccleſiaſtiques, mentionnes en notre dit Edit, pourront, ainſi que les autres Eccléſiaſtiques Séculiers de notre Royaume, refider hors du Diocèſe de leur naiſſance, lorſqu'ils en auront obtenu la permiſſion de leur Evêque; pourront poſſeder toutes Dignités, Canonicats & Prebendes, dans le Cathedrales & Collegiales, autres neanmoins que celles qui ont* charge d'ames,

ſuch leave to the Eccleſiaſtics of their Dioceſſes, by rendering the latter incapable of enjoying the benefit thereof. If, from motives of prudence, we thought ourſelves obliged to exclude the heretofore *Jeſuits* from benefices with care of ſouls in the towns, we cannot allow that they ſhould be excluded in the ſaid towns, contrary to our will and pleaſure, of the Dignities, Canonicates, and Prebends of Cathedral and Collegiate Churches, which require only reſidence, and which they may poſſeſs without any inconvenience that can ariſe therefrom. We thought it becoming our prudence to interdict them all functions relative to public education; but we cannot allow our Court to extend this prohibition beyond the terms of our Edict, in as much as the Ordinary Judges cannot be deprived of the right of repreſſing, according to the laws and ordinances, thoſe who ſhould make a wrong uſe of their talents, or contravene the laws of the Kingdom. With what regards the ſubmiſſion to the profeſſing and maintaining the liberties of the *Gallican* Church, and eſpecially the 4 Articles of the Declaration of the Clergy 1682, we have judged proper to confirm that diſpoſition of the Arrêt of our ſaid Court, as agreeable to the Ordinances of the Kings, our Predeceſſors.

FOR THESE CAUSES *and others as thereunto moving, with the advice of our Council, and our own certain knowledge, full power and Royal Authority, we have by theſe preſents, ſigned with our own hand, ſaid, declared and ordered, ſay, declare and order, will, and our pleaſure is, that the Edict of the King, our moſt honoured Lord and Grandfather, of the month of November,* 1764, *together with our Edict of the Month of May laſt, ſhall be executed according to their form and tenor. In conſequence of, and in conformity to theſe, the Eccleſiaſtics, mentioned in our Edict, may, as well as other ſecular Eccleſiaſtics of our Kingdom, reſide out of the Dioceſs in which they were born, when they have obtained their Biſhop's leave for that purpoſe; may poſſeſs all dignities, Canonicates and Prebends in Cathedral and Collegiate Churches, excepting however*

d'ames, *ou dont les fonctions ſont relatives à l'éducation* publique, *que nous leur avons interdit par notre dit Edit ; pourront pareillement, avec la permiſſion de l'Ordinaire exercer les fonctions publiques du Miniſtère, à la charge par eux de ſe conformer, dans l'exerciſe de dites fonctions, aux Saints Canons, aux Loix du Royaume, & à nos Ordonnances : Voulons au ſurplus & nous plaît, que ceux de dits Eccleſiaſtiques, qui ſont ou qui ſeront à l'avenir pourvus des Benefices, dont la poſſeſſion leur eſt permiſe par notre dit Edit, ou qui exercent ou voudront exercer dans la ſuite les fonctions de Vicaires dans les Paroiſſes de Campagne, ne puiſſent être maintenus ou mis en poſſeſſion de dits Bénefices, ni exercer les dites fonctions, ſans avoir préalablement fait leur ſubmiſſion de ſe conformer à l'Edit du mois de Novembre* 1764, *enſemble à notre Edit du mois de Mai dernier & à notre preſente Déclaration, & de maintenir & profeſſer les Libertés de l'Egliſe* Gallicane, *& notamment les* 4. *Articles de la Déclaration du Clergé de* France *de* 1682 ; *laquelle ſoumiſſion ils ſeront tenus de paſſer dans la forme preſcrite par l'Article* VIII. *de notre Edit du mois de Mai dernier, & dont il ſera envoye expédition à notre Procureur-General, pour être depoſée au Greffe de notre Cour. Si donnons en mandement, &c.*

Donné à Versailles, le 7 Juin, l'an de Grace, 1777, & de notre Règne le quatrième.

(*Signe*) LOUIS.

(Et plus bas) *Par le Roi,* Amelot.

however ſuch, as have the care of ſouls annexed, or the functions of which relate to public Education, which we have forbidden them by our ſaid Edict; they may alſo, with the permiſſion of the Ordinaries, exerciſe the public functions of the Miniſtry, provided they conform in the exerciſe of the ſaid functions, to the holy Canons, the laws of the Kingdom and our Ordinances: We will moreover, and it is our pleaſure, that thoſe of the ſaid Eccleſiaſtics, who are already, or ſhall hereafter, be provided of benefices, the poſſeſſion of which is allowed them by our ſaid Edict, or who now exerciſe, or ſhall hereafter be deſirous of exerciſing the functions of Curates in country-pariſhes, cannot be maintained or put in poſſeſſion of the ſaid benefices, or exerciſe the ſaid functions, without having previouſly made their ſubmiſſion to conform to the Edict of the month of November 1764, *as alſo to our Edict of May laſt, and to our preſent Declaration, and to maintain and profeſs the liberties of the* Gallican *Church, and eſpecially the* 4 *Articles of the Declaration of the Clergy of France in* 1682, *which ſubmiſſion they ſhall be obliged to make in the form preſcribed by the VIII. Article of our Edict of the month of May laſt, and of which a copy ſhall be ſent to our Solicitor General, to be depoſited among the Regiſters of our Court. Thus we command, &c.*

Given at Verſailles, the 7th of June, the year of Grace 1777, and of our reign the 4th.

(*Signed*) LEWIS.

(And below) *By the King's Orders,* AMELOT.

This Edict was enregiſtered in the uſual manner, and without any reſtrictory clauſe, and therefore ſhews the preſent, and probably, permanent ſtate of Ex-Jeſuits in *France*, where they have, in general, met with the mildeſt treatment in and after their diſſolution.

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